THE CHRISTIAN ADVOCATE.

APRIL, 1834.

Religious Communications.

THE CHARACTER, DECEPTION, DANGER AND DUTY, OF THOSE WHO HAVE HEARD, AND HAVE NOT OBEYED THE WORD OF GOD.

JAMES i. 22, 23, 24.—"But be ye doers of the word and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was."

The apostle James seems to have written his epistle, with the express design of reproving the primitive Christians, for that degree of degeneracy which, even then, had appeared in the church; and of correcting a number of errors, into which the hearers of the gospel had already fallen. Among these errors, he soon proceeds to notice a mistaken and faulty manner of attending on the word of God. His observations and admonitions on this subject are extended through several verses, beside those on which I am now to discourse. But these contain the substance of the whole—The rest of his remarks on this topic, are but the extension and explanation of what seems to be embodied in the text: and it is my intention to advert to the context, as occasion may require, for the illustration of the general subject.

In the verses before us, I shall take the liberty, which it is often necessary to take, in considering detached passages of scripture, of transposing the order in which the clauses or sentences are arranged, so as to favour the main object of the discourse. This object, in the present address, is clearly expressed in the first of the three verses, which have been read—"Be ye doers of the word and not hearers only." But in order to explain and inculcate it the better, and to guard against certain common and dangerous errors, I propose to consider, previously, the remarks which the apostle subjoins to the first precept. My distribution then shall be this—

I. I will point your attention to the nature of that conduct which is at once explained and condemned in the words—"If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

II. Notice the deception, which is frequently both the occasion and the consequence of the conduct described; and which is referred to in the words—"deceiving your own selves," and—

III. Endeavour to enforce the result of the whole, expressed in the words—"Be ye doers of the word and not hearers only."

I. We begin with considering the nature of that conduct which is at once explained and condemned in the words—"If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." We have, in this expression, a very natural and lively description of a character, too often realized, in some of those who are favoured with the preaching of the gospel. You may have observed, my brethren, among those who resort to the public exercises of the sanctuary, an individual, whose character, as an attendant there, may, without material error, be delineated thus—He is a frequenter, perhaps a diligent frequenter, of the house of God; and while present, he attends with careful, it may be with critical ears, to the dispensation of divine truth. To a preacher who has occasion and skill to delineate characters with justness and accuracy, he listens, even with pleasure and delight. He hears his own character described, and scrutinizes the description. He enters into the justness of the representation, and sees himself—beholds his true character, as he beholds his natural face in a glass. He is conscious that his condition, his practices, and his prospects, are fairly and truly pourtrayed, in all their discriminating features, and natural aspect. In short, he is sensible, for the time, what sort of a man he really is—what he ought to appear in his own eyes, and what he actually appears in the eyes of God. But this is only a transient view. "He goeth his way, and straightway forgetteth what manner of man he was." The impressions he has received, are hardly more lasting than the sound of the words which produced them. They pass from his mind as speedily, and with as little effect, as the image of an object, received from a mirror, passes from the eye, when it is turned to another direction. If he ever afterwards reflects upon it, and indeed even while he is immediately beholding it, he entertains no purpose of correcting what he observes amiss. He is occupied only in amusing his fancy, or in exercising his understanding and judgment. He perhaps admires and commends the skill of the moral painter, praises his knowledge of the human mind and character, and his talent for exhibiting them in a natural and striking light. But the whole effect produced upon him is, to give him that kind of interest and gratification which is always felt, when we see or hear a representation, which is a just copy of nature. It is a mere piece of entertainment, which pleases him for the present, but makes no lasting impression on his heart, and produces no change in his life and practice.

Sometimes, indeed, the effect which is produced is a little more powerful and permanent. The word of God is a glass which represents the odiousness and deformity of sin and sinners, in such an aggravated and shocking light, that he who fairly sees them, as they there appear, and is conscious that the likeness is his own, can scarcely avoid feeling some uneasiness at the view—Just as he who beholds his natural face in a glass, if he observe it to be deformed or distorted, is displeased with the appearance, regrets that it is such as it is, and feels mortified and perhaps humbled at the sight. Thus the sinner, viewing himself in the glass of God's law, may for the time be much dissatisfied with his appearance, experience regret, and feel a degree of shame and humiliation. But the event of both cases is the same. The man who is naturally uncomely, as soon as his eye is turned from the mirror, willingly forgets what he there beheld. The very fact that the view was disagreeable, is the reason why he endeavours to exclude it from his

mind and memory. In the mean time, the things which are of ill appearance, being natural, sit easily upon him. He is not sensible of the aspect which they bear in the view of others, and is soon as perfectly reconciled to himself, as if he were ever so comely, and pleasing in his appearance. In like manner, he who is morally deformed, with equal industry, and with infinitely more criminality, (for to rise superior to natural blemishes is rather a virtue than a vice) endeavours to forget what manner of man he is. He turns the attention of his mind from his own character, because it gives him pain to behold it—He hates to behold it, and is soon successful in his endeavours to forget its odious qualities, and becomes as easy and contented, in the possession of it, as if he did not possess, and had never seen it.

Such, my hearers, is the representation of the apostle; and such a character your own observation, and it is likely the personal experience of some of you, has proved to be real. Let me urge you to question yourselves honestly and closely on this matter. Are not some of you who now hear me, conscious to yourselves that you have exemplified, and are still exemplifying, the character which has been exhibited before you? Have not some of you, at certain times, seen that what has been said in the preaching of the word was a fair and just representation of your own fearful character and prospects? Have you not been sensible that you were the very persons depicted, as being in a state truly and affectingly wretched? And yet, have you not gone away from this view of yourselves without any amendment? Have you not speedily forgotten it, in the business or pleasures of the world; and continued to possess the same kind of character, with as little concern, and as little reformation, as if you had not seen your moral deformity, and your offensiveness in the eyes of a holy God? Let your consciences speak, and bear witness to the truth. Be reminded also, that those who must plead guilty in this matter, to the challenges of conscience, have probably been the subjects of that deception, which I have proposed to consider in the

II. Division of this discourse, and which is referred to by the apostle, in the words "deceiving your own selves."

The evident import of this expression, from the connexion which it has with what precedes it, is, that there are many instances of persons who seem to imagine, or who act as if they imagined, that the whole design of hearing the word of God, was answered merely by *hearing* it, or by those transient emotions which have just been described—"Be ye doers of the word, says the apostle, and not hearers only, deceiving your own selves"—As if he had said, "Do not content yourselves with barely listening to what is addressed to you. Do not deceive yourselves, as too often happens, by supposing that the whole purpose of preaching the gospel is obtained, if during the time of your attendance on it, you make it a point to observe diligently what is said. Who ever believes that this will satisfy the demands of Christian duty, is grossly deceived, and imposes on himself in the most dangerous manner."

There seem to be several degrees of this deception; but in one degree or another, it is a common, and almost universal fault, among nominal Christians. The highest degree of this evil is seen in those who make it, deliberately, a part of their creed, that going to church, attending to what they hear, and reading their bibles, constitutes them good Christians, and places them in the safe path to heaven; though their hearts are not renewed and sanctified, nor their lives altered and

reformed. Unaccountable as such a conduct and creed may appear, (and it is not easy to conceive of any thing which is more so) yet this absurdity is not unfrequently witnessed in real life. Whoever has paid a careful attention to those, who, in some form or other, seek to support a religious character, may have seen men who are even conscientiously scrupulous in attending on almost every external rite of religion—are regular in reading and in hearing the word of life—value themselves on this character—are even displeased if the truth be not told them plainly—or if it be softened or disguised, so as not to deal a severe and home reproof to the wicked—and who most commend the preacher, from whom they receive the warmest and most pointed rebuke—and yet these very men continue from week to week, in the undisturbed practice of those very sins, which they hear censured, and which they would be much dissatisfied, if they did not hear censured. They seem to think that the whole of their obligations are discharged by hearing themselves reprimanded and condemned, and by making it a point of conscience to do so. What an infatuation! that men should deceive themselves so egregiously, as to imagine that there should be any other end in view in hearing truth, but to be prepared for acting; that it is of any avail to receive reproof, if the reproof be never complied with. Such, however, is the blindness of human folly—such is the deception of the human heart.

But, my hearers, that which I have just described, although it be the most flagrant, is, by no means, the most frequent species of the deception which the text contemplates. When thus gross and deliberate, it is usually, I think, connected with great ignorance of the true principles of all religion. But there is a kind of self-deception which exists even in enlightened minds, in regard to this subject. It exists, indeed, rather in the heart, than in the understanding—It proceeds rather from inattention, than deliberation; more from a reluctance to realize the truth, than from an ignorance or perversion of it. How numerous are the instances of those, who are not reformed by the reading or the preaching of the word of God, who nevertheless would be uneasy, if they did not read and hear it? Nay, how numerous are those, who seem to be quite satisfied with themselves, because they have attended on the public administrations of religion, though they have not corrected one error, which in their attendance they have heard reproved? Proceeding still a little farther, how great indeed is the number of those who give themselves much credit, at least, for having gone to church, although they return from it, forgetting entirely what manner of men they are. Having accustomed themselves to consider it as a duty—which no doubt it is—to go up to the sanctuary of God, where social acts of devotion are performed, and where the word of eternal life is dispensed, and prone to flatter themselves that the slightest regard to duty, is the performance of the whole—they make their very bodily presence in a place of public worship, answer all the demands of God and conscience. My dear hearers, this is not representing things worse than they are—It is a matter of constant experience, that from some cause, whatever it be, the greater part of those who enjoy the light of the gospel, go the round of attending on public worship without benefit. How are we to account for this? After assigning to other causes, whatever may be their due, much, I verily believe, must still be charged to a kind of vague and unexamined notion, to a practical self-deception, that they are doing very well, while they are thus found *in the way of duty*, as they often express it. They attend upon church

whenever it is practicable; they do not allow themselves in the neglect of it; they are careful to listen to what is said; they, sometimes at least, read their bibles; and they think that this is a great part of religion. "It is better, certainly, they say, than not attending at all. If we are not doing well, what is to become of those who show no regard to religion?" Far be from me, my hearers, the invidious and unchristian office of representing men in a character which they do not deserve. Far be from me a wish to deprive any one of the praise of well doing, so far as he merits it. Were it a safe expression, I would be willing to say, that they who read and hear the word of God, act better than they who do not. I do say, that it manifests a less decided hostility to the gospel—that it is treating it with more respect and courtesy, to only listen to its admonitions, than entirely to neglect and despise them. Those who hear, keep themselves within the reach of benefit and advantage. But what consolation, I pray you, will it afford you at the last, to have constantly heard the sound of the gospel, if you have never obeyed it? What benefit to have kept within the reach of mercy, if you have never obtained mercy? Beside, you ought to recollect, that by hearing the gospel, your duty is constantly set before you; and that your final Judge has declared, that "the servant who knew his Lord's will and did it not, shall be beaten with many stripes." Hence I intimated that it is not safe, to say that one ruinous course is *better* than another. One may not be as *bad* as another; because not involving so great an enormity of guilt, and because the prospect of a change may not be so utterly hopeless. But I hold all comparisons of this kind to be improper, because they commonly lead to dangerous practical consequences. Do but suffer the mind to esteem itself less guilty than something with which it compares itself, and self-love will be likely soon to persuade it, that it is not far from being innocent, or even meritorious. Tell an unsanctified man that he is much more excusable, or in a much safer state than another, and there is reason to apprehend that he will soon persuade himself that he is in no danger at all. This is the very root of the evil which I am seeking to eradicate. Those who show some external respect to divine institutions, frequently grow into a kind of practical belief that they are entirely safe. Not careful, and not willing, because secretly afraid, to examine whether they have received any saving benefit from the dispensation of revealed truth, they come, under the influence of self-flattery and self-love, to take the form of duty for the substance, the means of grace for the thing itself. Not indeed that they do deliberately indulge this opinion; but they act and are as easy as if they did.

"What then—an offended objector may say—what are the demands of religion? Shall we never be able to act in a manner that will exempt us from censure? Shall we never adopt a line of conduct that will satisfy the advocates of religion?" Yes, my friends, you shall satisfy us completely, when you are obedient to the precept of the text; when you become "doers of the word, and not hearers only."

III. This is the last, the important point, which—"whether you will hear, or whether you will forbear"—I must endeavour to inculcate. The reasonableness of the injunction of the Holy Spirit, here promulged by the apostle James, needs not be shown by any extended train of argument or illustration. "Be ye doers of the word and not hearers only," is a command as obviously consonant to reason, as that means are useless, if they fail of the end for which alone they are employed. Hearing is but the means of action. Instruction is ever in order to practice

—And why, in religion, would you institute a rule, or be chargeable with a procedure, which you would be ashamed to apply to any other subject, or follow out in any other business? Let me then urge on the heart and conscience of all who hear me, a duty, the obligation of which no one can deny. Let me entreat you to guard carefully against the evils which were exposed in the beginning of this address. Beware that the views which religion gives you of yourselves do not pass from your minds, like an image from the eye. Beware that you do not consider religious instruction and discourse, merely in the light of amusement or entertainment, or as a subject only for speculation or criticism. Beware that you are not more attentive to please your fancy, or even to improve your knowledge, than to mend your hearts. When you hear a lively description of the evil of sin, and of the depravity of the human heart, remember, I solemnly admonish you, that you—you and I—are the very persons who are chargeable with this evil, and labouring under this depravity. Remember that we are the men who must be humbled into the very dust under a sense of our guilt—That we are the parties who must have the pardon of this sin, and the correction of this depravity, by the grace of God in our hearts, and have it speedily, or incur that awful punishment which is its due. Let every hearer examine, as under the eye of the heart-searching God, how these matters stand with himself. Let every hearer avoid distributing to others what belongs to himself; and to himself let him take it. Let him consider all that is said as aimed at the heart and practice. When you find yourselves addressed, let the address enter into your very souls, and be as it were a rule to measure your desert, and a faithful monitor to tell you what must be amended. Let every sentence be as an index, pointing to some duty, or some consideration, and saying—"this is the duty which you are now to perform, this is the consideration which you are now to regard. These are the things which you are not only to hear but to do; these are the things which you are to do, not at another time, but the present; these are the things which you must not let depart from your minds, till you have performed them; these are the things for which you are to account, before the Judge of quick and dead; these are the things which must be done, if you would have any rational ground to expect the salvation of your souls."

To urge yourselves to the duty thus laid before you, think seriously, how great is the sin of forgetfulness and neglect, which is so common; and how high the account of many of you must already have risen, from this circumstance. For thus saith the Lord—"Because I have called and ye refused; I have stretched out my hand and no man regarded: But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices." May these, my beloved hearers—may these be the consequences that may follow from hearing the word of God without doing it? May a perseverance in this wicked folly bring you to a time when you may call with ineffectual importunity? May it bring you to a time when the day of doing shall be past forever? Most assuredly it may; for this is the

genuine spirit of the representation you have now heard from the oracles of God. You may be left to judicial hardness of heart, till, on the near approach of your final doom, your eyes may be opened on all the horrors of your situation; and your cries for mercy may be too late to avail for yourselves, and only serve as an awful warning to others, not to follow in the path which leads to hopeless perdition.

Do not flatter yourselves, I most earnestly pray you, that your course cannot possibly lead to the tremendous termination now presented to your view, because your sins, as you think, are only of the *omissive* kind—"You are not, you will perhaps say—you never have been, infidel blasphemers; you have never spoken against or rejected the gospel of Christ. Nay, you have honoured the institutions of religion; you have pleaded for their usefulness and importance; you have attended carefully on the preaching of the word; and all that can be said is, that you have not yielded your hearts and your lives to its spiritual and practical requirements." I will take you then on the ground of your own choosing. I will say nothing of the ten thousand actual transgressions of God's holy law; from which you know that your lives and hearts have not been free. I will speak of nothing but of your refusal to obey the single command of Christ—his command, to believe in him with all the heart to the saving of your souls, with its corresponding course of action. Now I put it to your consciences—is it a light matter to neglect a salvation provided at the expense of the ineffable agonies, the inconceivable sufferings, the unutterably awful death, of the Son of God? Is there no aggravation in the guilt of refusing to consult your own eternal well being?—in refusing the felicities of heaven, and obstinately pursuing the path that leads to hell? Is eternal self-destruction, when it is the known consequence of neglect, no crime? My interrogatives answer themselves justly; and your consciences, if not utterly callous, must answer them; and the gospel answers them most awfully. *Unbelief* —a negative sin—is, by special designation and emphasis, the *damning* sin of the gospel. And if you will look through the whole gospel—the mild gospel of Jesus Christ—you will find that the most frequent and alarming denunciations are pronounced against *mere omissions.* Its divine author knew that there would be thousands, and ten thousands, of the hearers of the gospel, who would lose their souls by neglect, whose consciences might be shocked by the commission of an acknowledged and flagitious crime; and who nevertheless would make no account of omitted duties, and who would even esteem themselves good Christians, because they were not reproachful sinners. This therefore was the pass to destruction, which the Holy Ghost was specially careful to guard, and to set up a beacon of warning at its very entrance. Hence we find the denunciation or threatening, again and again pronounced—not against the tree that bore *bad* fruit, but against the tree that bore NO fruit; not against the lamp that had *bad* oil, but against the lamp that had NO oil; not against the servant who *wasted* his Lord's talent, but against the servant who made NO profit of his talent. Hence also the appeal of the apostle, in a question too big with meaning to be answered in words—"How shall we escape, if we NEGLECT so great salvation?" Hence, in fine, the last solemn sentence, in the day of final retribution, is represented by our Saviour himself, as turning wholly on *neglected duties*—not a single *positive act* of transgression is contained in the whole award; it is filled up with charges of omissions—"I was an hungered, and ye gave me *no* meat; I was thirsty, and ye gave me *no* drink; I was a stranger, and ye took me *not* in; naked and ye clothed

me *not;* sick and in prison, and ye visited me *not.*" And what, my dear hearers, would be the sentence that might be formed on this plan, in regard to your improvement of the word of life?—How would it run, if the Judge should now erect his tribunal in this church, and call you to his bar? Ah! to how many would it be said—Ye *heard*, but ye did *not*. Ye understood, but ye did *not* practice. You saw yourselves to be guilty, but you did *not* amend. You viewed yourselves as endangered, but you did *not* seek for safety. You were instructed in your duty, but you would *not* perform it. You heard sermons, but you did *not* improve them. You attended the worship of God, but you were *not* benefited. You were entreated to consider your ways, but you would *not* consider. You were exhorted to embrace the Saviour, but you would *not* yield to the exhortation. You were enjoined immediately to begin the work of reformation, but you would *not* regard the injunction. You were faithfully told that you were in danger of perishing, but you would *not* credit it. You were solemnly admonished that you would never find a more favourable opportunity than that which existed, to turn unto God, but you did *not* heed it. Since, therefore, you have been instructed, and urged, and entreated, and long forborne with, and did *not* to the last believe and repent—therefore "depart"——O most merciful Saviour! let not this sentence fall on any whom I now address. Help me, Lord, so to warn them, and do thou so bless the warning, that they may never hear thee say to them, "Depart ye cursed into everlasting fire, prepared for the devil and his angels."

But I tell you, delaying and disregarding sinners—in very faithfulness to your souls and to my own, I tell you—the awful sentence you have just heard, will go forth against you, in the judgment of the great day, if you continue to hear the word of God, and do it not. Most solemnly, therefore, I now warn you of your danger, and counsel you to beware. In the name of Him who will judge both you and me, I charge you to trifle no longer. Remember and write it on your hearts, that *hearing* is in order to *doing*. Remember that the most attentive and frequent hearing will avail you nothing, unless you become doers of the word. Remember that though you are entertained in hearing, though you are advocates for hearing, though you commend the word that you hear, though you admire and are delighted with the word preached, if you are not doers of that word, it shall profit you nothing. Remember that though you were to hear a sermon every day; though an angel from heaven were the preacher, and the eloquence of Michael were the strain in which you were addressed; yet if you were not doers of the word, it would profit you nothing. Nothing, nothing but *doing the will of God*, will fulfil your obligations, and end in the salvation of your souls.

All that remains for me then, is once more to lay before you the sum of your duty, and obtest you, while you feel the force of this subject—if you do in any measure feel it—to be not only the hearers but the doers of God's word. I lay before you therefore, that it is your *immediate* duty to humble yourselves deeply in the sight of God, on account of your depravity, and your innumerable actual sins; to turn, with unfeigned repentance and brokenness of heart, unto God; to cast yourselves on his sovereign mercy, abounding through the atoning sacrifice and infinite merits of the Lord Jesus Christ; and to devote yourselves, henceforth, entirely to his service. This is the sum of your duty, and this is the word which now you hear—Look that ye be doers of this word, and not hearers only. Do you ask me for some detail? Well

then, I lay before you, that it is your immediate duty to pray earnestly, and perseveringly to God, that he would give you a new heart, and never to be satisfied till this prayer be granted. You are now the hearers of this word: by the worth of your souls I entreat you to be the doers also. I lay before you, that it is your immediate and constant duty, to cultivate by watchfulness and prayer, a humble, believing, and holy temper of mind, constantly imploring, and constantly depending on the divine aid, to render you successful. This is the word which now sounds in your ears; and by the value of heaven, and the fear of hell, I affectionately and importunately urge you to be the doers, the immediate doers, of what you hear—With these solemn monitions, entreaties, and appeals, I close my address; and I do it under all but an overwhelming recollection, that in the day of dread decision, when I shall stand to be judged with you—I for my fidelity in warning you, and you for the manner in which you regard the warning—it will appear, who of you have heard to the saving of your souls; and who, having finally refused to do what they hear, shall be adjudged to the prison of eternal despair.

The following brief article is taken from the January number of the London Evangelical Magazine. We recommend it to the serious consideration of those professing Christians, who not only generally neglect weekly prayer meetings, but who seldom, if ever, give their attendance at the monthly concert for prayer.

THE PRESENT STATE OF OUR PRAYER MEETINGS.

"They continued steadfastly—in prayers."—Acts ii. 42.

Sir,—The church at Jerusalem was pre-eminent for the spirit of devotion which obtained in it; and no church can long prosper where this holy flame is suffered to expire. I wish I could rouse the disciples of Christ, in mass, to feel the unspeakable importance and utility of this excellent mean of divine grace. At present, even in the happiest cases, it is sadly undervalued. To see a *hundred* persons at the prayer meeting, where the stated congregation is not less than *eight hundred* or a *thousand*, is surely most disheartening. What account are many members of churches hoping to render to the great Master, for their neglect of this primitive and most edifying ordinance? Is it a small thing to say by their conduct, that, as far as they are concerned, they wish all prayer meetings to cease? Is it nothing to weaken the hands of Christ's ministers?—to encourage, by their example, that lack of spirituality which so lamentably prevails?—to proclaim to all their fellow-worshippers, that they did not stand in need of such aids in the Christian life?

I am aware of the excuses ordinarily made; but will the majority of them bear the scrutiny of the great Judge?—nay, do they now bear the scrutiny of enlightened conscience? Is there not a real deficiency of spiritual desire? Is there not a sad consulting with flesh and blood? What are the *closet*, and what the *family* exercises of those who habitually neglect the prayer meeting? Let conscience decide.

On the other hand, let ministers, and all who take part in prayer meetings, be careful not to throw any unnecessary difficulty in the way. Let no part of the exercises be tedious. Prayers five or six minutes long, will be in general more edifying than those which are much more

protracted. No prayer meeting should exceed an hour and a half, as the aged, the infirm, servants, and professional men, are uniformly to be considered.

If those who engage in prayer would avoid all repetitions, both of the matter of their own prayers and that of others, it would save time, and promote variety. Oh, for a more copious effusion of the Spirit of grace and supplication on all the churches, that our Zion may become as a garden which the Lord himself hath watered!

DEVOTIONAL POEMS, BY A CLERGYMAN.

We take from the Christian Observer of January last, the following extracts from a little manual with the foregoing title.

—

"*The woman was a Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter.*"—Mark vii. 26.

Oh! if there be linked with the gloom of existence
One feeling that deepens the darkness it wears,
'Tis a fond mother's fear, that foresees, in the distance,
Her infant sent forth to the world and its snares.

Shall that face, a sweet well-spring of smiles, soon be saddened?
Those weak trembling hands be uplifted to sin?
Shall the heart, which scarce heaves on her bosom, be maddened
By pain from without, or by passion within?

In that hour, when her form is forgotten who bore him,
And the arm that first clasped him lies cold in the grave,
Her spirit may hover in tenderness o'er him,
And see him, alas! but not warn him nor save!

Is there none, then, to care for the desolate stranger,
Who goes, all unheeding, unarmed, on his way?
No Spirit of might to walk near him in danger,
And scatter the fiends that would make him their prey?

Oh, yes! there is One, and beside Him no other!
The Redeemer, the Ruler, whose throne is on high!
From the glories of heaven He beholds the sad mother;
'Mid the songs of the angels He catches thy sigh.

Go, take thy sweet babe, and to Jesus confide him;
He has dwelt in our flesh, he can feel for our fears!
Take this lamb to the Shepherd, who safely shall guide him
Through the desert of perils, the valley of tears!

HYMN.

Oh! would that my soul had the wings of a dove,
And could fly to the uppermost heaven above!
She has heard 'tis a region of love and of light;
And thither would speed, oh! how swiftly her flight.

Ye angels! who people that balmy abode,
Stoop down from your glory—be guides of the road!
Through the grave and the portals of death it may lie,
But I dread not to go, if it lead to the sky.

I seek after peace—but I find it not here,
'Midst the pantings of hope, and the tremblings of fear.
I thirst—but, ah! where are the waters below
Unpoisoned by sin, unembittered by wo!

A ray from on high has been sent to my soul,
And the shadows of earth seem more darkly to roll;
The world all around me in ruins I see,
And here is no home, and no city, for me.

For patience I pray—but I sigh for release;
Oh take me, Redeemer! for Thou art my peace!
The waters I long for are flowing above,
And the ray that was sent was the pledge of Thy love.

"THERE IS NO OTHER NAME."

I stood beside the dark death-bed;
My arm sustained the sufferer's head—
That sinking head and glazing eye
Proclaimed the king of terrors nigh.

Yet, tyrant! in that final hour
Thou still shalt own a mightier Power:
I named the name of Christ, and, lo!
It checked thy hand, and stayed the blow.

O Name! to every Christian dear;
But sweetest to the dying ear!

That sound, when other sounds were vain,
Upraised the sinking head again:

The glazing eye—so dull that e'en
Our streaming tears fell all unseen—
Caught at the word a parting ray,
Earnest of heaven's approaching day!

A smile of speechless joy that told,
Relumed those features, pale and cold;
Rallied that tongue its powers once more,
Re-echoed "Christ!"—and all was o'er.

HYMN ADAPTED TO PSALM VIII.

Oh, sweet employment! sweet indeed
To hearts attuned and strung by heaven,
To pay to God the grateful meed
For hope inspired, and sin forgiven!

Father! we thank Thee! babes in mind,
We hang upon Thy smile alone;
No joy apart from Thee we find;
No care or grief before Thy throne!

When wondering Reason takes her flight
Thy mighty universe to scan,
Sees worlds on worlds, "'mid fields of light,"
Then backward looks, Lord, what is man!

But what art Thou, transcendant Lord!
Beyond the flight of thought or speech!
Soaring a seraph's wing above,
Yet stooping to an infant's reach!

HYMN ADAPTED TO PSALM XXVIII.

No! never shall my heart despond,
Long as my lips can pray:
My latest breath, with effort fond,
Shall pass in prayer away.

There is a heavenly Mercy-seat
To calm the sinner's fears;
There is a Saviour, at whose feet
The mourner dries his tears.

When friends depart, and hopes are riven,
And gathering storms I see,
My soul is but the sooner driven,
Eternal Rock, to Thee!

Oh for a voice of sweeter sound!
For every wind to bear!
To teach the listening world around
The blessedness of prayer!

Miscellaneous.

GEOLOGY OF SCRIPTURE.

We intimated in our last number, that we should probably give some extracts from Fairholme's Geology of Scripture, additional to those which appeared in the Review of the work then offered to our readers.

The following extract, although the most of it is not *directly* Geological, yet contains what we think will be instructive and pleasing, on the subjects of the various *colours* of minerals, on the formation of *springs*, on the *tides* and *currents* of the ocean, and on the *deposites*, from which the author supposes that *secondary formations* had their origin.

"It may be demanded, what cause can be assigned for the variety in the colours of the different secondary formations? As well might a cause be sought for the varied colours of the primitive rocks, or the varied tints of the animal or vegetable world. When the colours of the tiger, the zebra, or the butterfly, are accounted for, we may hope

for information as to the cause of chalk or Carrara marble being white, and other calcareous formations being of such variety of shades, down to the blackest marble. There can be no other reason given for such endless variety, but the *will* of a Beneficent Creator, who has thought fit thus to adorn his incomprehensible creation with innumerable objects, well fitted to convince the most sceptical mortal who will be at the pains to study them, that neither *accident* nor the *laws of chemistry* alone, could have produced such admirable variety.

"It has already been observed, that the currents in the waters of the earth are the great agents by which almost all secondary formations have been, and still are, carried on. In order to render this more plain to the intelligence, it will be necessary in this place, to enter somewhat at large into the subject, and to trace the operations of nature now going on under our eyes.

"It is certain, then, that there is a continual circulation kept up in the waters of the earth. The heat of the sun causes an immense evaporation from both sea and land. The vapours thus raised, become either *visible* or *invisible*, according to the degree of heat in the atmosphere; and thus, when cooled, either by their contact with mountains, or by currents of cold air from the poles, they become condensed into drops, and fall upon the earth by their own weight, in the form of rain or snow. But although the supplies of rivers are very materially influenced by the moisture derived from the atmosphere, in the form of *rain* or *snow*, we must be convinced that a more steady and constant supply must be obtained from some other source; otherwise many rivers would become completely dried up during the summer months, when they are most wanted for the support of both animal and vegetable life. This steady supply may be traced, in all hilly or mountainous countries, from whence streams generally flow, to the never-failing *springs* invariably found, more or less, in such situations, and which have given rise to much discussion amongst philosophers, to account for such pure and copious streams, which are but little affected by the changes of wet or dry seasons of the year. It is to the action of the atmosphere alone that we must look for a solution of this problem. The day is gone by, when it was supposed that there was some internal communication, between the sea and the springs in the mountains, by means of which those pure and cooling fountains were kept in continual action. The whole process is now familiarly exhibited to our view in our very dining-rooms, by observing the effects of heated air, on the surface of the cold caraffes upon our tables. It has been before explained, that a great quantity of moisture is absorbed by the atmosphere, from the surface of the waters of the earth, occasioned by the heat of the sun: this moisture is generally evaporated in an *invisible* form; but it nevertheless pervades, in a greater or less degree, every part of the atmosphere, and becomes visible in the form of clouds, when cooled by cold currents of air, or by contact with mountains, the surface of which is colder than the temperature of the surrounding atmosphere. But even in the finest and clearest whether, these watery vapours hover around us, in an invisible shape, and become condensed in the form of *dew* on the surface of rocks, or of plants, during the absence of the sun, and thus afford nourishment to vegetation, even during the hottest weather.

"But in the hilly and mountainous districts, these vapours are constantly, more or less, condensed upon the surface of the rocks or of the ground; and trickling down the sides and fissures, guided by the di-

rection of the strata, they occasionally meet with obstructions through which they cannot pass, and are thus forced upwards to the surface, and break forth in the form of springs, which never cease to flow, because the source from which they are supplied can never cease to act.*

"Every one is familiar with the effects of rain. A heavy fall upon the tops of the mountains detaches the various sized particles, already loosened by the action of the atmosphere. They are hurried along by the little rills into the brooks, by the brooks into the rivers, and finally by the rivers into the sea, the waters of which are partially tinged with these turbid streams. Every river, in the whole earth, is more or less heavily charged with earthy matter, on its reaching the parent ocean. The *nature* and *colour* of this muddy mixture, must depend upon those of the countries through which the rivers flow.

"Having now traced the course of this earthy matter to the sea, it becomes necessary to observe in what way it is disposed of, in the bosom of the depths; and, for this purpose, we must consider the nature and action of this great body of waters. The continual influence of the moon, aided in a less powerful degree by the attraction also of the sun, is known to be the occasion of the *tides*, which assist in keeping up the circulation of the waters.† But a much more powerful agent is conti-

* "It is to this particular action of the atmosphere, when coming in contact with a lower temperature than its own, that we can often trace the cause of that dampness in our houses, which nothing can ever entirely obviate. Granite, whinstone, and some other rocks, are highly objectionable, as building materials, on account of their great coldness; and in houses built of such materials, one may always observe, in winter, on a change from frost to thaw, a dewy appearance standing thick upon the surface, and, in the end, running down in copious streams, like a violent perspiration. The common objection made to such stones, is, that they retain moisture, and perspire at certain times; this, however, is a vulgar error.

"If a house be built upon a clay soil, the dampness, which is a usual consequence, does not arise so much from the clay being wet in itself, as from its great coldness, which condenses the warm air of the atmosphere, and thus forms a constant moisture. It is obvious, then, that sandstone, or brick, as a material, and a light sandy soil, as a foundation, must produce the most dry and healthy dwelling.

† "The following clear description of the tides is given by Sir David Brewster, in his 'Life of Sir Isaac Newton.'

"One of the great subjects to which Newton applied the principles of attraction and gravity, was, the tides of the ocean. Philosophers of all ages had recognised a connexion between the phenomena of the tides, and the position of the moon. That the moon is the principal cause of the tides is obvious, from the well known fact, that it is high water at any given place, about the time when she is in the meridian of that place; and that the sun performs a secondary part in their production, is proved by the circumstance, that the highest, or spring tides, take place when the sun, the moon, and the earth, are all in a straight line; that is, when the force of the attraction of the sun conspires with that of the moon; and that the lowest, or neap tides, take place when lines drawn from the sun and moon to the earth, are at right angles to each other; that is, when the force of the attraction of the sun acts in opposition to that of the moon. But the most perplexing phenomenon in the tides, and one which is still a stumbling-block to persons slightly acquainted with the theory of attraction, is the existence of high water on the side furthest from the moon, at the same time as on the side next the moon. To maintain that the attraction of the moon at the same time draws the waters of the earth towards herself, and also draws them from the earth in an opposite direction, seems, at first sight, paradoxical. But the difficulty vanishes, when we consider the earth, (or rather the centre of the earth,) and the waters on each side of it, as three distinct bodies, placed at different distances from the moon, and, consequently, attracted with forces inversely proportioned to the squares of their distances. The waters nearest the moon will be much more powerfully attracted than the centre of the earth, and the centre of the earth more than the waters furthest from the moon. The consequence of this must be, that the waters nearest the moon will be drawn away from the centre of the earth, and will, consequently, rise from their level; while the earth will be drawn away from the waters opposite the moon, which will, as it were, be left behind, and be in the same situation as if raised from the earth in a direction opposite to that in which they are attracted by the moon."

nually at work in producing this effect; and as this agent, and its effects, do not come so familiarly within our view, its power is not so generally understood or acknowledged. This agent is the general system of the *currents* in the ocean.

"These currents have long been remarked by voyagers in every part of the sea; and they have been found so powerful that vessels are constantly borne out of their course, unless due allowance be made for their influence. It was long supposed that these *rivers* in the ocean were occasioned by the action of the *tides:* but modern science and observation has proved this idea to have been unfounded; and has discovered that there is as regular a circulation in the great deep as in the veins of the human body. These currents chiefly arise from the following causes. In consequence of the powerful action of the sun in tropical climates, the loss by evaporation from the sea, is much greater than can be supplied by the quantity of rain which falls in these latitudes. The moisture thus imbibed by the atmosphere, passes into the regular circulation of the air; and when carried into the temperate or polar regions of the earth, it becomes condensed, and falls there in much greater quantity than these regions lose by evaporation. This superabundant supply of water cannot, from the figure and motion of the earth, remain where it falls, but rushes back towards the equator in currents, the directions of which must depend, in a great measure, on the forms of the coasts they may meet with in their course: and as no strong current can take place either in the air or in the waters, without a variety of eddies, or counter-currents, as we familiarly know, on a small scale, by observing a strong stream in any river, or by the draughts of air in our houses, such are abundantly to be found in the ocean, and sometimes on so large a scale, and in such a direction, as might appear in opposition to the system above explained, unless the whole be viewed upon an enlarged scale. It has been supposed by some, that the winds, and especially the regular trade winds, have a great influence on the currents of the ocean, and may even be regarded as the cause of this constant motion in the waters. But this is taking too superficial a view of the subject. It is known that the currents of the *air* affect the *surface of the waters*, merely by contact and friction, in the same manner as in the friction of any other two substances; and however the surface of the ocean may be agitated by this contact, and raised into waves by its force, we cannot suppose it capable of acting to any considerable depth, or of displacing large bodies of water. It is, indeed, understood, that though the swell of a wave advances on the surface, the water over which it moves remains nearly stationary; so that, although the winds may, in some small degree, aid or impede the *tides* or the *currents*, they cannot be considered as *the cause* of the movement, any more in the one case than in the other. There appears to be a close resemblance between this circulation kept up in the waters, and that known to exist in the atmosphere. In the latter, we have winds of various power and continuance, and also whirlwinds, occasioned, like the *whirlpools* in fluids, by the action of two contrary streams, or by the disturbance occasioned by an opposing object. There are also such decided *counter-currents* in the air, from the effort to preserve a just balance in that element, that it is a common practice with æronauts to send up a small balloon, before launching their larger one, in order to discover in what direction the upper currents of the wind may be setting.

"The whole system of the currents in the ocean can probably never

be distinctly defined, on account of its great extent, and the very partial observations of voyagers. Besides, there must be a constant though slow alteration in the directions of their smaller divisions, according as the opposing objects are gradually worn away. But the general outline of the larger branches may be traced with tolerable distinctness, and may be here explained as they now exist in our own times. The present great system of currents, then, may be traced from the western coast of America across the Pacific Ocean; of this current we as yet know little, but that it exists. But one branch of it strikes on the south of New Holland, running through Bass's Straits, round South Cape; and another branch runs amongst the islands of the Archipelago, on the north of New Holland. On entering the Indian Ocean, and meeting the south polar current, it runs through the gulf of Bengal, round Cape Comorin, and over to Africa, acquiring great velocity in its passage. From the straits of Babelmandel, it keeps always a south-west direction, till it doubles the Cape of Good Hope, when it turns to the north-west, following the line of the coast. On approaching the equator it sets nearly west. When in the latitude of three degrees north, it meets with another current, which has run southerly along the west coast of Africa, with which it unites, and crosses the Atlantic, nearly W. S. W. On reaching the Brazils, it diverges, at Cape St. Augustine, into two streams; one going S. W. parallel with the coast till it doubles Cape Horn, where it meets the south polar currents. The other part of this great Atlantic stream proceeds in a northerly direction through the gulf of Glandin, along the shores of the United States, where it is called the Gulf Stream, to Newfoundland; and here it is backed by the north polar currents; takes an easterly course across the Atlantic, coming over to the coast of Norway and the British Isles, and turning thence to the south, through the bay of Biscay, and along the coasts of Spain and Africa, meets the great southern current in the latitude of three degrees north. The breadth of the African branch of this magnificent *ocean river*, is supposed to be from 150 to 1000 miles. At the Cape of Good Hope it runs at the rate of about two miles an hour; at the equator three and a half; and in the Gulf Stream four miles an hour.

"It may easily supposed what changes must be constantly taking place in the bed of the ocean, and on the shores of the dry land, by the never-ceasing action of these currents, the force of which is too powerful to be more than slightly affected by the action of the tides or the winds. There is, probably, a great reaction also below the surface, and at greater depths than our limited observations can penetrate.*

"If such is the power and action of the currents and the tides in the earth, as it now is, we may safely conclude that they were not less active in the Antediluvian seas, the beds of which we now inhabit; having it thus in our power to examine the various strata of earthly *debris*, which, in the course of more than sixteen centuries, were deposited in various directions, according to the partial changes that must be constantly taking place in the direction of the currents, as the opposing points by which they are in a great degree guided, are worn away.

"Having thus found one agent of sufficient power to remove vast quantities of mineral matter *from the land into the ocean*, and another,

* "We may look for much interesting and useful information respecting the currents of the ocean, in a work now in course of publication, and written by the late Major Rennell. It is understood to apply, more particularly, to the currents of the Atlantic.

the effect of which is, gradually to arrange this matter in strata, more or less horizontal, according to the form or slope of the primitive bed on which they are deposited, we can have little difficulty in accounting for most of the phenomena, now discovered in the lower secondary formations of our earth. For the upper secondary formations and alluvial soils, we shall find a full and sufficient cause, when we come to the consideration of the Mosaic deluge.

"We must now resume the consideration of the primitive ocean from its first being 'gathered together' until the Mosaic deluge, a period amounting to about 1656 years; and which will be found fully sufficient to account for many of the geological phenomena exposed to our view. For when we apply to the utmost depths of secondary formations, the scale on which we are now considering the *whole earth;* and also when we think of the great extent of decomposition and reformation, incessantly proceeding in our own times, we shall feel satisfied that the *indefinite periods* assumed by the chaotic philosophy, are infinitely greater than the existing phenomena demand; and we shall, consequently, have a more confirmed confidence in the truth of the inspired record."

EXTRACT FROM THE LIFE OF DR. ADAM CLARKE.

We have recently been reading, with great interest, the extended review, in the Christian Observer, of the lately published life, in 3 vols. 8vo., of "Adam Clarke, LL. D. F. A. S." Among many extraordinary facts mentioned in the review, relative to this distinguished man, is the following—Its authenticity we cannot doubt; and that a man destined to become one of the most eminent linguists of the age, should have exhibited such unfavourable prognostics of his future distinction, as a scholar of various attainments, and especially in a knowledge of languages, ancient and modern, is truly wonderful; but the most wonderful thing of all is, his instantaneous transition from apparent dulness and stupidity, to a state of vigorous intellect and rapid acquisition of knowledge, of a most unusual and surprising kind.

We quote the reviewer's introduction to the extract; but the statement made is in the language of Dr. Clarke himself.

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We learn little else of his childhood, but that he was a very inapt scholar, and found it very difficult to acquire the knowledge of the alphabet. For this dulness he was severely censured and chastised: but this, so far from eliciting genius, rather produced an increase of hebetude, so that he began to despair of ever being able to acquire any knowledge by means of letters. When he was about eight years of age, he was led to entertain hopes of future improvement from the following circumstance. A neighbouring schoolmaster, calling at the school where he was then endeavouring to put vowels and consonants together, was desired by the teacher to assist in hearing a few of the lads their lessons: Adam was the last that went up, not a little ashamed of his own deficiency: he however "hobbled" through his lesson, though in so indifferent a manner that the teacher apologised to the stranger, and remarked, that that lad was a grievous dunce. The assistant, clapping young Clarke on the head, said, never fear, sir; this lad will make a good scholar yet. This was the first thing that checked his own despair of learning, and gave him hope. But all in vain; for though he exerted himself diligently, he could not get any insight into

the mysteries of the Latin grammar, not one syllable of which was he taught to understand while committing it to memory. He thus describes his troubles and his extraordinary emancipation; which may furnish curious matter for reflection to those who addict themselves to the study of the anomalies of the human mind.

"This became so intolerable, that he employed two whole days and a part of the third, in fruitless endeavours to commit to memory two lines, with their construction, of what appeared to him useless and incomprehensible jargon. His distress was indescribable, and he watered his book with his tears: at last he laid it by, with a broken heart, and in utter despair of ever being able to make any progress. He took up an English Testament, sneaked into an English class, and rose with them to say a lesson. The master perceiving it, said in a terrific tone, 'Sir, what brought you here? where is your Latin grammar?' He burst into tears, and said, with a piteous tone, I cannot learn it. He had now reason to expect all the severity of the rod: but the master, getting a little moderate, perhaps moved by his tears, contented himself with saying, 'Go, sirrah, and take up your grammar: if you do not speedily get that lesson, I shall pull your ears as long as Jowler's (a great dog belonging to the premises), and you shall be a beggar to the day of your death.' These were terrible words, and seemed to express the sentence of a ruthless and unavoidable destiny. He retired, and sat down by the side of a young gentleman with whom he had been in class, but who, unable to lag behind with his dulness, requested to be separated, that he might advance by himself. Here he was received with the most bitter taunts, and poignant insults. 'What! have you not learned that lesson yet? O what a stupid ass! You and I began together: you are now only in As in præsenti, and I am in Syntax!' and then, with cruel mockings, began to repeat the last lesson he had learned. The effect of this was astonishing—young Clarke was roused as from a lethargy; he felt, as he expressed himself, as if something had broken within him: his mind in a moment was all light. Though he felt indescribably mortified, he did not feel indignant: what, said he in himself, shall I ever be a dunce, and the butt of those fellows' insults! He snatched up his book, in a few moments committed the lesson to memory, got the construction speedily; went up and said it, without missing a word!—took up another lesson, acquired it almost immediately, said this also without a blemish, and in the course of that day wearied the master with his so often repeated returns to say lessons; and committed to memory all the Latin verses, with their English construction, in which heavy and tedious Lilly has described the four conjugations, with their rules, exceptions, &c. &c. Nothing like this had ever appeared in the school before—the boys were astonished—admiration took the place of mockings and insult, and from that hour, it may be said from that moment, he found his memory at least capable of embracing every subject that was brought before it, and his own long sorrow was turned into instant joy.

"For such a revolution in the mind of a child, it will not be easy to account. He was not idle, and though playful never wished to indulge this disposition at the expense of instruction—his own felt incapacity was a most oppressive burden; and the anguish of his heart was evidenced by the tears which often flowed from his eyes. Reproof and punishment produced neither change nor good, for there was nothing to be corrected to which they could apply. Threatenings were equally

unavailing, because there was no wilful indisposition to study and application; and the fruitless desire to learn showed at least the regret of the want of that ability, for the acquisition of which he would have been willing to have made any kind of sacrifices.

"At last this ability was strangely acquired, but not by slow degrees; there was no conquest over inaptitude and dulness by persevering and gradual conflict; the power seemed generated in a moment, and in a moment there was a transition from darkness to light, from mental imbecility to intellectual vigour, and no means nor excitements were brought into operation but those mentioned above. The reproaches of his school-fellow were the spark which fell on the gunpowder and inflamed it instantly. The inflammable matter was there before, but the spark was wanting. This would be a proper subject for the discussion of those who write on the philosophy of the human mind.

"This detail has been made the more particular, because he ever considered it as one of the most important circumstances in his life; and he has often mentioned it as a singular Providence, which gave a strong characteristic colouring to his subsequent life."—pp. 32—35.

The two following articles are extracted from the Evangelical Magazine for December last. We recommend them to the serious attention of our readers.

ON SPECIAL PRAYER.

AN APPEAL TO CHRISTIANS.

Every true disciple of Jesus Christ possesses an earnest desire to see the truth prosper.

Upon this subject there can be no neutrality. That the truth does advance is matter for thankfulness: that its conquests are not more extensive is cause for sorrow; but the spirit of grief must be regret, not despair. The latter we leave to the world and the advocates of sin; for ourselves, as followers of the cross, we claim the privilege of divine encouragement. The field that lies before us, in all the dreariness of sin, is vast; but our resources are adequate to the task. We have to cultivate the world, to oppose its crimes, and to roll away its impurity; but the cross of the Saviour, and the energy of the Spirit, are the weapons of our warfare, and the causes of our success. We then must prevail, the truth must prosper, and the kingdoms of this world must become the kingdoms of our God and of his Christ.

This is the spirit of anticipation. We return to mourn over the prevalence of iniquity, the comparatively small number of the pious; we lift our hearts to God, and plead earnestly and perseveringly for a *revival of true religion.* This must commence with ourselves. Christians are not all they might, nor all they ought, to become; and, until there is an increase of devotion, of faith, and of consistency, with them, we must not expect a rapid increase to Messiah's kingdom. They are "the light of the world," and that light must be more pure, and much increased, before it will shine far and wide into the surrounding darkness.

One of the first things to be increased and improved is the *spirit of prayer.* Christians do pray, but do they pray enough—do they pray with a holy importunity of soul that wrestles with God for the needed

blessings? They do not. We appeal unto their own hearts—we refer to every scene of public and private devotion—and we say they do not. They know that the season of prayer is not prized as it ought to be—that it is frequently hurried over, and often consists more in form than in spirit. This is cause for regret and repentance. Zion never prospered except in a season of persevering and spiritual prayer by her subjects. Where prayer does exist, it is frequently too general; not too expansive in its range, but too indefinite in its plea. We ask more for general than we do for special mercies. Yet there is no period of our history in which we do not need some particular sin to be subdued, some specific difficulty to be overcome, or some definite grace to be brought into exercise; and, did we sufficiently embrace these topics in our devotions, our fervour would prevail where we now mourn over our want of spirituality. Who can take the Scriptures into his hand, and trace the history of David, of Nehemiah, and of the Redeemer, without being struck with the articularity and the fervour which marked their devotions? Suffer us, then, to call your attention to this feature of the *spirit of prayer* as it regards—

Yourselves. Professing, as you do, love to the Saviour and hatred to sin, you are not perfect; your attachment needs to be more pure, and your hatred more determined. Even in your hearts the cross needs to gain a more complete ascendency over the world. Christians often grasp the riches, linger after the pleasures, and conform to the maxims of this sinful state. The spirit of pride, of covetousness, of wrath, and of sensuality, is not yet extinguished in their hearts. Sin assumes a variety of shape and hue, but you must and do know in what form it most easily and most powerfully assails you. Do you plead for its destruction in general terms, or do you call to mind your besetting evil, and, bending before a throne of grace, bewail its virulence, and plead for its extinction? Surely the latter would increase the fervour, and give a fresh impetus to the perseverance of your plea. Placed, as you are, amid the engagements of life, you are constantly exposed to trials, to dangers, and to sorrows. To-day you may be depressed, to-morrow elevated; but, in all these scenes, the throne of grace is your refuge. Do you plead your special circumstances before the Lord? There may be, there are, feelings of heart, and conflicts of soul, which should be kept secret from the gaze of men; but you must not seek to hide them from God. In the retirement of the closet every sin should be confessed, every sorrow should be acknowledged, every grace should be sought. There we should especially feel that we are in his presence who searches the heart, from whom nothing is or can be hid. Do you live, do you act under the impression of this truth: do you bring the peculiar circumstances of your history before him, and plead with all the energy and spirituality such realities would produce? Oh, that you always did! But, alas! Christians are defective here. They plead for deliverance from sin, guidance through the world, and reception to glory; but it is often coldly and feebly. The name of God is upon the lip, the world upon the heart. Are we to attribute all this to our adversary? No; much of it belongs to ourselves. We do not meditate sufficiently upon our state, nor watch as we ought the scenes around us; and hence our petitions are destitute of that particularity which would increase their fervour, their perseverance, and their spirituality. We do not see enough of our danger, and hence we are formal where we should be urgent. Christian brethren, we appeal to your hearts—are these things so? Then lay aside

your supineness—repent—ask of God to increase the purity of your devotions.

We entreat your *special* petitions for those—

Who give evidence of piety, but are not members of our churches. These, it is to be feared, are not few in number. They have heard the truth, they have felt its power, they have in a degree left the world; but still they linger, and fulfil not the command, "This do in remembrance of me." They occupy a middle station between the church and the world. The first cannot claim them, the latter they denounce. Their state is one that demands our pity and our prayers. The honour of piety, the peace and stability of their own souls, require that they pass the line of separation, and stand the avowed followers of the cross. However in some respects we may admire them, and however we may hope concerning them, there are in them some things which must and will be removed in any extensive revival of the church of Christ. Many are the excuses which they bring: these must all be removed, and the authority of Christ must be supreme. They fear to make a public profession lest they should bring disgrace upon the gospel—this is to doubt the power and willingness of Christ to preserve and uphold; they think heaven may be attained as well without this as with it—this is to slight, to dishonour the command of Christ; they think more will be required of them—this is to be unwilling to give up all for Christ; they dislike the inquiry as it respects their personal piety—this is to show that there is something wrong: the diseased, and not the healthy limb is irritated when touched. The spirit of excuse must be destroyed; submission and consecration to Christ must be paramount. As Christians do you pray, and pray earnestly, for this desired event. Are you not often satisfied with a mere wish, a hope that they will one day see differently? If so, sin lieth at the door. However they may transgress, you should be pure. It is theirs to turn—it is yours to labour and pray. You must plead for these individuals—make them the subjects of *special* devotion—bear them in remembrance at the footstool of mercy. Let your plea be earnest—wrestle with God; let him not go without a blessing. You cannot plead too long or too fervently for them. Entreat that these blots may be removed, and that Christ may reign over a people devoted to his pleasure and fulfilling his will.

We ask your prayers on behalf of those—

Who have long heard the gospel, but are living without its influence. Not every man who hears the truth receives it. Some there are who listen from the cradle to the grave, and yet feel not, trust not, obey not the truth. Awful case! Yet where is the congregation that has not such characters in its numbers—men who oftentimes aid in the proclamation of that truth which they disregard? Years come and go, yet they still walk in the broad way. The terrors of Sinai, the blessings of Zion, the joys of heaven, the sorrows of the pit, make no impression upon them. They fear not threatenings—they heed not invitations. Do you not pity them? If they die thus they are lost; the gospel becomes to them the "savour of death unto death." They have a claim upon you—a claim that has not been answered. You neither feel nor pray for them as you ought. You are satisfied with a mere regret; you excuse your supineness under the exclamation that God appears to have said, "let him alone." Here you are wrong. You know not when nor of whom God may have said this. You need a stronger pity, a greater love for their souls, than you now possess.

Have you ever wept over their case in secret—have you spread it before God—have you implored him to save them? What say you, my brethren,—are there none of you that have been guilty of omission here? Are there none that have forgotten the efficacy of the cross, and the power of the Spirit to save even these? How do you know but one of the means of their conversion may be your plea before God? How can you claim to be the soldiers of the cross, if you are indifferent—at ease—satisfied when there are near, even to the camp, those who are enemies "of the cross of Christ?" Brethren, arouse yourselves—cast off your slumbers—pray that God may arise and bless.

There is another class who have a strong claim upon your sympathy and your pity—

Those who live where the gospel is proclaimed, but come not to hear its message. This class often includes more than half our population. Long as the word of God has been proclaimed, they have no desire to inquire into its nature, feel its power, and rejoice in its influence. Often as they have seen the effect of the truth upon their neighbours, they are still unconcerned; or, if they cast a momentary glance, it is only to deride and to oppose. By them the hours of the Sabbath are devoted to sloth, to pleasure, or to business. By them the house of God is forsaken, and the word of truth neglected. They are strangers to prayer; the day comes and goes, but they draw not near to God and supplicate his mercy. With them, the family circle assembles not for prayer and praise. The child is nurtured in vice, plunged into the career of iniquity, and prompted to hasten in the road to hell. Their pleasure is the fleeting smile of this world. They are intoxicated with its amusements, enchanted with its honours, and deluded by its promises. There is but a step between them and destruction. You know the way of recovery. The cross of Christ is omnipotent to rescue from the tyranny of Satan, the allurements of the world, and the miseries of the lost. That cross is your hope, your strength, your glory: you must exhibit it to those who are now far from God. This you must perform simply, faithfully, affectionately. Bring it to their view in all its glory; but, above all, bring it in the spirit of devotion. With every increase of exertion, let there be an increase of prayer—prayer marked by its spirituality, its frequency, and its faith. Lay hold of the promises of truth, and believe that you shall receive. Pity an ungodly world, and plead for its conversion. Let the case of sinners have a prominent place in every address to the Deity. Be not discouraged: the cross shall triumph, and God shall be glorified; be it your object to be instrumental in advancing the kingdom of our common Lord.

Christian brethren, let these thoughts have a place in your hearts. Seek to feel clearly and powerfully the necessity and value of spiritual mercies, that you may ask constantly, fervently, and spiritually, the blessings that are needed by yourselves, the church, and the world.

M.

GOSPEL PURIFICATION.

Though all true believers under the Jewish dispensation were, doubtless, the subjects of internal holiness by a divine efficiency, there was an outward and symbolic purification peculiar to that legal economy, and which extended not only to persons, but to places and things. "For when Moses had spoken every precept to all the people, according to law, he took the blood of calves and of goats, with water, and scarlet

wool, and hyssop, and sprinkled both the book and all the people. And almost all things are by the law purged with blood, and without shedding of blood is no remission." The next verse shows the typical bearing of these observances: "It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix. The seat of gospel purification is the heart, which it reaches so thoroughly as to leave no part of the inward man uninfluenced by its operations. This comports with the promise: "Then will I sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you. And I will put my Spirit within you, and cause you to walk in my statutes."

When the heart is brought under divine influence the understanding is sure to be enlightened. See this in the impassioned language of the penitent thief on the cross, and of Saul of Tarsus, when he cried, "Lord, what wilt thou have me to do?" Nor is it less plain in the above instances, that the conscience will be awakened and impressed. See also the account of Peter's sermon, as to its effect upon those who listened to it—"They were pricked in their hearts, and said, What shall we do?" The will and purpose of the soul are then in favour of religion. "Ye have obeyed from the heart that form of doctrine delivered unto you." The renewed affections will be delighting themselves on things which are above, because "to be spiritually minded is life and peace," while the sinful motions of our debased natures will be brought to the cross of Christ, there to be mortified and crucified. These exercises pertain to "the pure in heart, who shall see God." Is the reader one of those who see, feel, and mourn over that impurity which is the darkest and foulest spot in man's nature? Let a brief inquiry lead us to the source whence that nature is made clean. The Scriptures assign the purification of the heart,—

I. To God the Father, as the originating and appointing cause. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."—2 Thes. ii. 13.

II. To Christ as the meritorious cause. "Unto him that loved us, and washed us from our sins in his own blood," (Rev. i. 5) "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." (Eph. v. 26.) It is among the unspeakable excellencies attributed to the blood and sufferings of Christ, that they not only deliver the believing sinner from eternal wrath, but, as to sin, contain his guarantee from its mastery and continued defilement.

III. To the Holy Spirit as its efficient cause. "The new birth is solely of the Spirit."—John iii. 5. Our renewing, in its commencement, progress, and completion, is from above—viz., as in a fore-cited passage, "sanctified through the Spirit." Are we dead in sin? He quickens. Are we blinded? He removes the veil. Are we hardened? He gives the heart of flesh. Are we led onward in the way to heaven, imbibing more and more of the spirit of Christ, changed into the same image from glory to glory? Not by might, or any power of our own, "but by my Spirit, saith the Lord."

IV. To faith as its instrumental cause. The apostle Peter alludes to the efficacy of faith in our sanctification, when speaking of the gospel as the means of the conversion of both Jews and Gentiles; he adds, "purifying their hearts by faith." Paul exemplified its continued efficiency in keeping him dead to the law, and alive to Christ; for this

purpose it "abides" until changed into sight. In this way we may understand his words, "Christ liveth in me." There are, moreover, such effects thence resulting as deserve a more enlarged detail than can here be given.

1. Gospel purification secures to its partaker the noblest victory over himself. What ignorance and erroneous views of ourselves, of God's law, of the principles of the gospel, and especially of the way of salvation by Christ, characterize us while in a state of unregeneracy! Yet over these divine grace conducts us, and leads us into all truth. What prejudice! Yet grace, in its mighty influence, subdues it.

2. Over the world. Nothing so effectually dispels its deceitful charms, lays open to view its emptiness and vanity, or shows its inimical character to the welfare of the soul, as that inward purity which presents to us a great significancy in the following question:—"What is the chaff to the wheat?"

3. Giving an elevating tendency to the soul, as an inseparable adjunct of gospel purification. "Lift upon us the light of thy countenance," is the daily breath of every heart renewed by grace. A deep lamentation over our cleaving to the dust, as followed by the prayer, "Quicken thou me according to thy word," carries with it scriptural evidence, that, in a good sense, we are no longer of the earth, earthy. This being the new track, peculiar to the grace of God, in our sanctification, it follows that,—

4. It must produce the fruits of holiness, as connected also with a good hope towards God.

Unless I can see that *it is grace* which makes me careful to maintain good works for the useful purposes assigned by the apostle, I can never attain to proper evidence that my heart is changed and purified; and, without this, what am I more in religion than a sounding brass and a tinkling cymbal? On the other hand, if I am taught and enabled to deny all ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world, while I am living by faith solely upon Christ's meritorious obedience as the ground of my hope of heaven, then, as spoken of in connexion with, and resulting from, the above description, in Titus iii. 12, it will be safe for me to be "looking for that blessed hope, and the glorious appearing of the great God, and (*καὶ*, *even*) our Saviour Jesus Christ."

May every reader suitably feel the urgent necessity of this work of God upon the heart! To this end let us remember, "without holiness no one shall see the Lord." Without this, no fellowship with God; without this we never can be like God; and, if not like God, we can never "see him as he is." For this may we earnestly pray, that, as we have borne the image of the earthly, we may also "bear the image of the heavenly."

J. C.

THE DEATH OF AN ATHEIST.

The following article is from *Noah's New York Star*—a secular daily paper. The writer is himself a Jew, and has therefore the means of knowing that Atheism is an uncommon thing among the interesting people of whom he is one. We differ from him *toto cœlo*, in thinking that Atheism should not be subject to the same legal penalties as other impieties and blasphemies; and it is not for us to conceive of the "good feelings and moral principles" of men who profess to believe

there is no God—and such the author of this article intimates is the character of the "Free Inquirers." The recent awful death of the unhappy Cohen, is not singular, in the history of Atheism—Cowper refers to one of a similar kind, and there are others on record. Well has it been said, that God sometimes signally punishes daring impiety in the present life, to show that there is a Providence; and he sometimes permits it to go unpunished in this world, to show that there must be a future state.

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The untimely and melancholy death of C. C. Cohen, the chemist, produced a great sensation generally, but more particularly among those who knew him; and we are gratified to learn that the liberality of his friends will enable his widow and children to return with comfort to their home and family.

Mr. Cohen, though quite a young man, was an excellent practical chemist, and his readings generally were varied, scientific, and full of interest; but in matters of religion, he took a singular and extraordinary turn, and from being well educated in the Jewish faith, he became an *Atheist;* and we can safely say, almost the only one of that persuasion who, in any change of religion, utterly abandoned and surrendered all belief in a first great cause. Mr. Cohen joined the society of Free Inquirers, and preached Atheistical doctrines, and was a correspondent and contributor to their paper; and we now notice this fact, to relate a singular circumstance connected with his writings and death.

It is known that the Rev. Abner Kneeland was recently tried and convicted, in Boston, of Atheism, and before sentence, he published a kind of explanation of his creed, which, in a great measure, softened, if it did not entirely do away, with the belief that he was an Atheist. This recantation gave great offence to the Free Inquirers generally, but particularly to Mr. Cohen, who assailed him for so doing in the columns of the Free Inquirer, published in this city. The words of Mr. Kneeland were—

"Hence I am not an Atheist, but a Pantheist; that is, instead of believing there is no God, I believe, in the abstract, that all is God, and that all power that is, is God, and that there is no power except that which proceeds from God."

In an article, which he signs with his name, Mr. Cohen assails such "jargon," as he called it, and makes this emphatic remark:

"*For my own part, I should say, I can attach no idea to the word God, and cannot, consequently, believe in him.*"

This was printed on Saturday, February 16, although the paper issues on Sunday: and on Saturday, on the very day that such an avowal was made, under the deliberate sanction of his name, he was blown to pieces in his laboratory, while making fulminating powder. His head, we learn, by an understanding among the Free Inquirers, was given to the society for phrenological studies; his arm, which was blown off, has not since, as we are told, been found. Thus his body has gone one way, his head another, and his limb another—scattered, we may say, to the winds. Now philosophers may smile, free-thinkers may laugh, and Atheists may ridicule the idea of divine interposition or divine vengeance—all have a right to make their comment. We only state the fact, and, say what they may, it is a singular coincidence of profession and catastrophe. We never have applied the word infidel to an Atheist;—he who does *not* believe, no matter in what rules of faith, is an infidel. We are all infidels in some things, but an Atheist believes in

nothing. Our laws, even in this free country, punish certain offences against religion, such as blasphemy, profanity, indecent railings—they punish, because these are offences against society—against public feelings; they are *contra bonos mores:* but we assume the fact that no law should punish a man for being an Atheist, because no human tribunal should assume the power of punishment on a point which belongs to God himself. Besides, if there is danger from infidelity—from open revilings of religion—there is none from Atheism; for converts are seldom made to doctrines against which all nature cries aloud.

We intend no reflection on Free Inquirers by these observations. We know many of them personally, and know them as worthy men, whom we would trust, who have good feelings, and moral principles; and while we look with surprise and regret at their infatuations on this point, we would not abridge a single right which they possess, as citizens, to believe in what they please, so that society and good government are not thereby injured. Poor Cohen was a Jew, a well-educated Jew—of all nations on earth the last to renounce their God—his chosen favoured people—he who brought them out of the land of Egypt—from captivity and bondage—who was their cloud by day and their pillar of fire by night—who gave into their safe keeping the great moral law which now governs every civilized nation—he who even now keeps them together as a distinct and separate nation for great objects hereafter. To disclaim and renounce and deny that God, is a most rare and extraordinary instance indeed! To so live without faith, and die without hope!—to openly deny the existence of God, and in the same moment, as it were, be hurried into his presence!

If men cannot believe, will not believe, let them be silent, and not proclaim to the world their heresy with the view of making converts.

From the Christian Observer for February last.

ON THE DOCTRINE OF THE GREEK ARTICLE.

The late learned Mr. Boyd mentioned in a letter to the late Dr. A. Clarke the following important corroboration of that construction of the Greek Article which has been found so important in proving against the Socinians the Deity of our blessed Saviour. It will be read with peculiar interest at the present moment, in consequence of the discussions arising out of late proceedings in the Vice-chancellor's court.

"I think," says Mr. Boyd, "the following circumstance tends to prove that the rule about the Greek Article is true and legitimate. There lives at Chelsea an old gentleman of the name of Lusignan: he came originally from the Isle of Cyprus, and he understands Greek in the same manner as we understand English, for he learnt it as his mother tongue. I mean, of course, the ancient Greek. He lives quite secluded from the world, and pays no attention to the literature of the present day. About two years ago I was introduced to him by a friend: as we were conversing, the subject of the Greek Article came into my head: I asked him if he had read any of the controversy respecting it which had been started by some of our learned men. He answered, that he had not read or heard any thing about it. I then asked him to take down his Greek Testament from the shelf, and to look for Titus ii. 13: when he had done this, a conversation took place, which I will state, as nearly as I can, in the exact words.

"'Pray, sir, how do you construe these words—του μεγαλου Θεου και σωτηρος ημων;'—'I construe them thus: Of our great God and Saviour.' —'Does Θεου here mean the Father, or does it mean Christ?' 'It means Christ.'—'May it not mean the Father?' 'Certainly not.'—'Why may it not?' 'Because the construction will not admit it.'—'Why will it not?' 'Because the article is not prefixed to σωτηρος: if Θεου and σωτηρος had meant two different persons, then the article would have been prefixed to each.'—'If, then, two personal nouns be thus joined, and the article be placed before the first, and not before the second, must one person be necessarily intended?' 'Certainly.'

"Mr. L. is about eighty-three years old, and has been in the constant habit both of speaking and reading Greek from his childhood."

From the London Evang. Mag. for Feb.

ON THE EVIL OF VIOLENT ANGER.

There are few more painful sources of evil than the giving way to the violent passion of anger. Whatever may be the excitement to it, it not only makes both the individual who exhibits it, and the object of it, alike unhappy, but also causes disquietude to all spectators. How much crime has been committed under its maddening influence!—how often have men, under its temporary, and even transient dominion, said and done that of which, a few moments before, they would have deemed themselves utterly incapable, and the slightest imputation of which they would have treated with their utmost scorn—that, too, which has embittered the rest of their lives—that which they have never been able to repair! Not only is it unworthy of rational thinking beings thus to sport with their own happiness, and with the peace of those around them, but it is also directly contrary to the imperative command of the Deity, who, in his holy word, has frequently and expressly warned his creatures against this great vice, and has enforced the practice of temperance, forbearance, and patience, the rule not of anger, but of love. That those who make *no* profession of religion, who evince *no* respect for the commands of God, should give way to passion, to their own great injury and discomfort, is strange, if we suppose them to reflect at all on the state and the action of their own minds; but that those who do profess to be the servants of the living God, who avow themselves to be the followers and disciples of the holy Jesus, who was meek, and temperate, and forbearing—who profess to reverence his commands, and to aim to walk in his footsteps—that *they* should be subject to outbreakings of ungovernable rage, that *they* should throw the reins on the neck of their own passions, is, indeed, passing strange, but is, alas! a thing too common. What can be more essentially opposed to the true spirit of Christianity than this? What more injurious to its progress? It furnishes the unbeliever with an excuse for his unbelief, the infidel with a weapon for his assault; yet we see this mournful inconsistency in those who otherwise appear the sincere followers of the Lord Jesus. Surely they never think of the exceeding sinfulness of that in which they indulge, nor reflect on the great evil they are doing to the cause of real religion, so far as that cause can be affected by human agency. If we sometimes see those who are not under the influence of religion restraining their passions, and especially the passion of anger, for their mere worldly advantage, how much more should we expect to see professors of true Christianity

restraining *their* passions for the sake of the cause of religion itself, even were they themselves not affected immediately! Above all, if those sin thus who are the heads of families, how greatly is the evil increased! How melancholy must be the consequences of the bad example set those who require training "in the way wherein they should walk!"—how injurious the early (and, therefore, peculiarly forcible) impressions which they receive, when they see those to whom they should look up, not as their teachers only, but also as their examples, losing all command of themselves, and speaking and acting, under the influence of the most outrageous passion, often at most trivial causes —causes at which even children might blush! How erroneous the notions they must form of that religion which cometh from above, which is holy, and just, and true, yet long-suffering, meek, and patient! It should also be considered how much more effective is a firm, calm, temperate rebuke, than a tempestuous and angry one. How different the order and the happiness of a family governed with firmness, and yet with gentleness, with uniformity of discipline, and evenness of temper, from one where there is alternately laxity and carelessness, and then violence and anger. The one evidences the pervading influence of true Christianity, the other the form of Christianity without its spirit. The expression of that just indignation which every rightly constituted mind must feel in contemplating injustice, oppression, and wrong, cannot be in danger of being confounded with the violent passion here reprehended, when it is considered that such just indignation does not expend itself in acts of violence, or in angry declamation, thus foiling its own purpose, but seeks to remove the cause, to eradicate the evil itself. This should be the aim, not only of national, but also of domestic government. E.

MEMORIAL OF THE LATE WILLIAM WIRT, ESQ.

We wish to leave on our pages some notice of the eminent and excellent man, whose name is announced above. We never had with him but one short personal interview. It was on the morning after we had heard him deliver his eloquent address to the students of Rutgers' College, at New Brunswick, N. J. But brief as our interview was, it impressed us as favourably with his amiable qualities as a man, as we had been impressed the day before, with his talents as an erudite and accomplished orator. There was a certain frankness and open heartedness in his manner, and a benevolence apparent in all that he said, which made us at once feel that we were talking with a friend. But the charm of his character was, that it was truly Christian. O! that among the men of distinction in our country, there were more who, like the late eminent Attorney General of the United States, were Christians in heart and life, as well as in an open profession of their attachment to the Saviour, in obedience to his command—"Do this in remembrance of me."

We have just heard that his friend Southard, of the United States Senate, has, in fulfilment of an appointment of the legal *corps* at Washington, delivered a very eloquent eulogium on Mr. Wirt—We hope soon to see its publication. The following article, which we take from the New York Observer, relates almost wholly to his religious character—certainly to Christians its most important and interesting part.

The distinguished man whose name introduces this article, and who for so long a time filled so large a place in the public eye and mind, has passed away from the admiring view of mortals. We shall never again behold on earth his noble figure, but his memory shall long, long be cherished in the choicest place of the heart. His history in part belongs to the *nation*. Let others, more competent to the task, write that, while I make a brief record of that portion of his earthly story which connects him with the *church*. Few names have ever been written on earth in larger and more brilliant letters. But his name was written also in *heaven*. He had a record on high. Mr. Wirt was a Christian. He aspired to that "highest style" of humanity, and by divine grace he reached it.

The writer of this was for many years familiar with the religious history of Mr. W. From the first of his acquaintance with him, he always found him disposed to listen and learn on the subject of religion, even from those who were very far inferior to him in intellect, and general information. I never knew a man more open, candid, docile, than he; and yet for every thing which he admitted, he required a reason. His faith was implicit towards God, when he had ascertained that it was to God he was listening; but his understanding refused to bow to man. There was a time, when, it is believed, he had doubts in regard to the truth of the Christian religion. But inquiring and examining, his doubts departed, and his mind rested in the confident belief, for which he was ever ready to render a reason, that God had made a revelation to man, and that the Bible contains that revelation. Perhaps this work of conviction was not fully wrought in him, until some years ago, when, with the greatest satisfaction and profit, as he has often said to the writer, he read *Horne's Introduction to the Critical Study of the Holy Scriptures*, a work which many have read at his recommendation, and with the like results.

But Mr. Wirt was not satisfied while the faith of Christianity had possession of his intellect alone. He was aware that it equally deserved a place in his affections: and having long yielded to Christ the homage of his *understanding*, he at length opened to him that other department of the man, and received him into his *heart*. It was in the summer of 1831, that, on a profession of faith and repentance, he became connected with the First Presbyterian Church of Baltimore, of which he remained a consistent and exemplary member until his death.

Shortly after his union to the church, the writer of this received from him a letter, from which he thinks it will be gratifying to the Christian public, that he should make the following extracts. They show, among other things, what views this great man had been taught by the Spirit of God to entertain of the human character and heart. He writes from the *Sweet Springs* of Virginia.

"My mind has been too much occupied by the petty every day cares of a residence at a public watering-place, or travelling and tossing over rough roads, for that continuous and systematic meditation and cultivation of religious feelings which I know to be my duty, and which I think I should find a delightful duty; but perhaps I deceive myself in this, for I have no faith in the fair dealing of this heart of mine with myself. I feel the want of that supreme love of my God and Saviour, for which I pray. I feel the want of that warming, purifying, elevating love, that sanctifying and cheering spirit, which supports the Christian in his warfare with the world, the flesh, and the great enemy of our

souls. Yet let me not be ungrateful. I have some sweet moments. My affections do sometimes take wing among these great works of God that surround me, and rise to their Creator, and I think with gratitude on that transcendantly greater work of his, the salvation of a guilty and fallen world, by the death and mediation of his only Son. But indeed, I am an exceedingly poor and weak Christian, and I often fear, too often for my peace, that there is at last nothing of the vitality of religion about me, and that I may have mistaken the burning of some of those vapours that fume from an ardent imagination, for that strong, steady, and ever-during fire which animates the Christian, and bears him triumphant on his course. God only knows how this matter is. I think I am endeavouring to be sincere. But I may be mistaken, and it may turn out at last to be only one of those stratagems, which the arch-enemy plays off upon us to our ruin. But even this apprehension again may be one of his stratagems, to make me despond, and thus defeat the operation of the Spirit. Alas! with how many enemies are we beset—treachery within and without. Nothing remains for us but to watch and pray, lest we enter into temptation. God forbid that the public profession which I have made of religion should redound to the dishonour of his cause. It is the fear of this which has so long held me back, and not the fear of man. I am grieved to learn that my having gone to the Lord's table has got into the papers. It is no fit subject for a paper. Of what consequence is it to the cause of Christ, that such a poor reptile as myself should have acknowledged Him, before other worms of the dust like myself. I feel humbled and startled at such an annunciation. It will call the eyes of a hypercritical and malignant world upon me, and, I fear, tend more to tarnish than to advance the cause." In another part of the letter, he writes: "I long for more fervour in prayer—for more of the love and Spirit of God, shed abroad in my heart—for more of his presence throughout the day—for a firmer anchorage in Christ, to keep this heart of mine and its affections from tossing to and fro on the waves of this world and the things of time and sense—for a brighter and a stronger faith—and some assurance of my Saviour's acceptance and love. I feel as if he could not love me—that I am utterly unworthy of his love—that I have not one loveable point or quality about me—but that on the contrary, he must still regard me as an alien to his kingdom, and a stranger to his love. But, with the blessing of God, I will persevere in seeking him, relying on his promise that if I come to him, he will in no wise cast me off."

It may not be uninteresting to mention, that the favourite *religious* authors of Mr. Wirt, were *Watts* and *Jay*. More recently, he became acquainted with the writings of *Flavel*, and the subject of the last conversation I had with him was Flavel's "Saint Indeed," which he had just been reading with great interest.

Mr. Wirt was taken ill on the afternoon of Sunday, February 9th. I cannot deny myself the pleasure of extracting from a letter received from a member of his family since his death, an account of the manner in which he spent the former part of that sacred day. "He rose in apparently perfect health. Directly after breakfast he assembled us, as usual, in his chamber, at family prayers, and never did I hear a more solemn and fervent outpouring of the soul, at the footstool of the mercy-seat. He prayed for the extension of the Redeemer's kingdom with a holy earnestness—for his children present and absent—for his enemies, if he had any, and for all his friends every where, especially

for those who had not yet been brought to know and love and serve the Saviour—finally, he prayed that his own soul, and that of those so dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him and all of us in His fear, and enable us to walk in his commandments through life; sustain and cheer us in the hour of death—and finally receive us to himself, a reunited and blessed family, to worship forever around his throne, to the glory of God the Father, Son, and Holy Spirit. His heart being thus attuned to worship God in his public ordinance, he walked to the capitol, and heard the Rev. Mr. Stockton preach. In returning from the service, he was seized with a chill, and taken to his bed, on which, in much suffering, but more patience and submission, he lingered till Tuesday, February 18th, when, at 11 A. M., he fell asleep in Jesus. The afternoon before his death, he had an interview with the Rev. Mr. P., his pastor when he resided in Washington. Mr. P.'s account of it is briefly as follows.—"He was fully aware of his situation—that he must soon die. Yet he was perfectly calm and resigned to the will of God. His trust was firm and strong in the Saviour: and that his spirit was about to go into his presence, there to abide forever. To a petition in the prayer that was offered, for his recovery, if consistent with the Divine will, he shook his head, as much as to say *no*. He *evidently desired to depart*." Shortly after this gratifying interview, he sunk into an insensibility, which continued until he gently breathed his last."

OBITUARY.

Died, on the 4th of March, in the 41st year of his age, The Rev. JOHN MITCHELMORE, late pastor of the Presbyterian churches of Lewes, Cool Springs, and Indian River, in the state of Delaware. He died by drowning. He was on board the steam boat William Penn, on his way to Philadelphia, when, at the distance of about three miles from the city, the boat was discovered to be on fire, on the windward side, and nearly equidistant from its bow and stern. The boat was run on shore; but Mr. Mitchelmore being on the deck, near the stern, and the flames having intercepted the passage forward, he, with three or four others, had no choice left, but to throw themselves into the river. He, and two others, were drowned. His funeral solemnities were attended on the 8th of March, by a large concourse of citizens, and a number of his clerical brethren, to the Third Presbyterian church, of which the Rev. Dr. Ely is pastor, and to whose house the corpse of the deceased had been carried, by whom the whole order of the funeral had been carefully and kindly conducted, and who led in the religious exercises which were performed—These exercises consisted of a short address and prayer by the Dr.—the singing of a hymn, and two addresses by the Rev. Messrs. Grant and Barnes—The corpse was interred in the cemetery of this church. Mr. Mitchelmore has left a widow, in charge of three children, the offspring of a former husband.

Mr. Mitchelmore, without possessing either splendid talents or deep erudition, was a most amiable man, eminently pious, and a respectable, faithful, laborious and successful minister of the gospel; greatly esteemed and beloved by the people of his charge, who deplore his

death, as a loss not easily to be repaired—His death, indeed, is a serious loss to the church at large. The Rev. John Burtt, editor of the *Cincinnati Standard*, in his weekly publication of the 21st of March, speaks thus of the deceased—" Brother Mitchelmore was a classmate of ours in the Theological Seminary at Princeton. We knew him well; and a more amiable, humble, pious Christian we have rarely known. His death was sudden; but we believe few were better prepared, by a habitual walk with God, to pass, at his Master's summons, from the conflicts of this life, into eternal rest."

The Rev. Gilbert R. Livingston, D. D., departed this life on Sabbath morning, the 9th of the last month, (March) in the 48th year of his age. We have obtained permission to insert, from his funeral sermon, preached by the Rev. Dr. C. C. Cuyler, the following interesting article—which we hope will induce a number of our readers to procure a copy of the whole discourse, the entire avails of which are to be applied for the benefit of Dr. Livingston's bereaved family.

He was of Scotch descent. You may find an account of his ancestry, in a memoir of the late venerable and Rev. Dr. John H. Livingston, Professor of Didactic and Polemic Theology, in the Theological Seminary of the Reformed Dutch Church, at New Brunswick, N. J., and President of Rutgers' College, in the same place, by the late Rev. Dr. Alexander Gunn—principally compiled from Crookshank's History of the Reformation in Scotland, the Encyclopædia Britannica, Flemming on the Fulfilling of the Scriptures, and Gillies' Historical Collections. He was a lineal descendant of the Rev. John Livingston, a minister of the Church of Scotland, during the protectorate of Cromwell, and earlier part of the reign of Charles the Second; whose ministry was eminently blessed, particularly at the kirk of Shotts, where, by one sermon, he is said to have been made the instrument of conversion, to five hundred souls; and by another, to one thousand, at Holywood, in the north of Ireland. He was one of the Scotch commissioners appointed to treat with Charles the Second, concerning his restoration; but by whose intolerance he was subsequently obliged to fly to Holland, where he ministered at Rotterdam, till his death, in 1672, at the age of sixty-nine. His son Robert removed to this country, not long after his father's death, settled at the manor of Livingston, on the Hudson river, in the State of New York, and was the ancestor of the numerous and highly respectable family who bear the same name.

Of this stock our late friend and brother was descended. His immediate parents were Gilbert R. Livingston and Martha Kane, daughter of the late John Kane, a native of England, who came to this country in early life, and resided the most of his time in the State of New York, and during his latter years at Schenectady, where he died, leaving a numerous and respectable family. The mother survives, supported by the consolations of that religion, which she has long professed. The deceased was born at Stamford, in the state of Connecticut, on the 8th of October, 1786. His early life was spent either in the town of Beekman, Dutchess county, or Schenectady, in the state of New York. In the latter place he received the principal part of his literary education, and became a graduate of Union College, in May, 1805, at the first commencement, celebrated under the presidency

of the Rev. Dr. Nott, who still presides over that institution, with singular success. Nothing remarkable is known concerning the early life of the deceased, which it would be important or interesting to detail. It is believed that neither his mind nor character was early developed. It is not known to the preacher that any decidedly serious impression had been made on his heart, either in early life or during his collegiate course, although he professed a considerable predilection for the gospel ministry. He probably did not possess the Christian hope, till after he commenced the study of theology, with Dr. Perkins, of Connecticut, with whom he continued about two years. He did not make his religious profession till 1807. Subsequently, he went through a full theological course, with the late Rev. Dr. John H. Livingston, then resident at New York. He was licensed to preach the gospel in the spring of 1810, by the Classis of New York; and on the 3d of December, 1811, was ordained by the Classis of Albany, and installed as pastor of the Reformed Dutch Church, at Coxsackie, Green county, state of New York.

In August, 1812, he was married to Miss Eliza Burrill, daughter of Ebenezer Burrill, Esq., of New York. She survives him, to deplore the loss of the companion of her youth; but sorrows not as those who have no hope. They have had nine children, four of whom died in infancy, and five, (two sons and three daughters,) remain under the care of him who has declared himself to be "the father of the fatherless."

In this field of labour (Coxsackie) he was employed for nearly fifteen years, with great diligence and faithfulness, devoting all the energies of his mind, and all the vigour of his powerful and robust frame, to his master's service. It was a field which, from its state and extent, required all the culture he could bestow upon it. So wide was the sphere of his action, that none who did not possess a bodily constitution vigorous as his own, could have endured the labour through which he passed: he was literally "in season, and out of season." In addition to all the labours which he bestowed upon the people of his own charge, he was frequent and liberal in the assistance which he rendered to the brethren and churches around him, as well as in aiding the benevolent enterprises of the day, in which his people bore a liberal part—Nor were his *labours in vain in the Lord.* While employed in this field, besides the general blessing attending his labours, he enjoyed three seasons of refreshing from the presence of the Lord; two of them were limited in their extent, and not very remarkable in their circumstances: the third was extensive, powerful, and long continued, and brought into the communion of the church in one year, 373, on confession of their faith. This took place in 1821 and 1822, scarcely a week of which years passed, in which he was not engaged in revivals of religion, in company with the Rev. Asahel Nettleton and others; during which period he conversed with at least 1000 inquiring souls, and assisted at sacramental seasons, at which 700 were received into the communion of the church. About six hundred connected themselves with the church of Coxsackie, while he was its pastor.

He removed from this scene of his labours and honours, (for to be thus employed and blessed is to receive honour from God,) in November, 1826, upon accepting a call from the First Reformed Dutch Church, in this city, over which he was installed as pastor, by the Classis of Philadelphia. In this charge he has since laboured, as long as the Lord gave him the ability. Here, too, he has not laboured in

vain; and the people of his charge will testify, that he was laborious and faithful, not shunning to declare to them the whole counsel of God. You know the industry and punctuality which characterized his labours, in the pulpit and the lecture room—what interest he took in your prayer meetings and Sabbath schools—how he visited your sick beds, and chambers of affliction. You will bear witness how he spared not himself, but gave himself wholly to his work. His mind was constantly labouring to do you good. The results of his labours here have been the reception into the church of three hundred and twenty communicants; two hundred and eighty-eight upon confession of faith, and thirty-two by certificate. The largest number he ever had the pleasure of receiving here, at one time, was fifty-six, in June, 1831—during which year, one hundred and two were added. How many have been fed by his ministrations, and what impressions have been made on the hearts of others, God knows, and eternity will disclose—and the disclosure will be interesting to many souls.

His life and ministry are now both closed; and his ministry, with all its important consequences, is sealed up unto "the glorious appearance of the great God, our Saviour." Last August, while visiting his friends in the state of New York, he discovered some unusual appearances about his mouth, but not at first of a character to indicate the nature of the disease, or excite alarm. Soon, however, a growing tumour was discovered, whose rapid increase rendered a severe and painful surgical operation necessary. This was performed, it was hoped, with happy success, on the 19th day of October, and a comfortable hope was entertained for a few weeks, of his restoration to health and usefulness. This prospect, however, so completely evanished, that during the latter part of December, apprehensions were entertained, that his life on earth would terminate in the course of a few days. A glimmering of hope was again raised, in the early part of January: but this also died away, and the progress of a deadly cancer, which rendered it impossible for him to hold verbal intercourse with his friends, or to take a sufficiency of food to sustain his powerful and manly frame, closed his mortal career, at four o'clock in the morning of Sabbath, the 9th of March, the day on which his beloved people last met to commemorate the dying love of the Lord Jesus—he, at the same time, occupying, as we hope and believe, a place at the marriage supper of the Lamb, in glory.

That he was a *good man*, might be inferred from the labours of his life. These were mainly devoted to one grand object—the glory of God, in the salvation of sinners. This object he pursued with such diligence and zeal, that it was manifest that his heart was in it. The service was willingly rendered. It was evident to those who knew him, and observed his course, that he was influenced by the love of God, and of souls. Probably the life of no man, who had for as many years occupied a commanding station before the public, would have left on the mind of that public, the same impression which he has done, unless a foundation for it had been laid in the experience of the grace of God in the heart. His piety, however, excepting so far as his life exhibited it, was modest, humble, retiring. His experience was never obtruded upon others; but friendship and affection could draw it forth, and the duties of his state, as a dying man and a Christian minister, *opened his mouth wide.*

Perhaps during no part of his life was he a rigid student, and he therefore never became what is denominated "a ripe scholar," or a

profound divine. I do not mean that he did not study. When he became thoroughly aware of the importance of knowledge, he was already in the field of action, on an extended theatre, where he was constantly called upon to gather, and distribute as fast as he gathered it, the "daily bread" of souls. O, that our young men who are pursuing a course of study, with a view to the gospel ministry, would remember this! He did, however, study much, and reflect more, and made the heart of man his particular study—and, by the grace of God, acquired an enlarged acquaintance with it, and by this means, became an instructive and efficient preacher of righteousness.

The character of his preaching was rather pungent and forcible, than elegant and persuasive. The object at which he most habitually aimed, was, to make Christians active, and cause sinners to bow to the Lord's sceptre, under a conviction that they had rebelled against him. Perhaps he was not sufficiently aware of the importance of enlarged Christian knowledge to right and efficient action, and that some who cannot be driven to submission by the force of conviction, may yet be drawn by the power of affectionate persuasion;—still, he was among the most efficient and successful preachers of the gospel.

His religion was benevolent and expansive. His heart was engaged in every thing which had for its object the dissemination of divine truth, the glory of God, and the salvation of men. Hence, he was warmly attached to the distribution of bibles and tracts, the extension and efficiency of Sabbath schools, missionary operations, and the monthly concert of prayer.—Hear what he wrote from his sick chamber, while death appeared very near, to the teachers of the Sabbath school connected with his church—"Your pastor, as long as he has known any thing of the worth of Sabbath schools, has uniformly prayed and laboured for their success. He knows that no church, at the present day, can prosper, unless the children shall be early taught, in these most simple, yet effectual, nurseries, the knowledge essential to salvation. Scarcely a church in our country has, as yet, embarked, and gone forward, to *do all her duty* to the rising generation. Your pastor, affectionately, and for the last time, begs of you to be faithful to your trust, as superintendants and teachers. On you devolves a weighty responsibility—to you are committed in charge precious, immortal souls. Let it be your daily errand, at the throne of grace, to obtain covenant blessings for them. With the reflections of a year just closed, and another dawning upon you, evidence enough is furnished, that you have need to 'work while it is called to-day.'"

To those who had sustained the monthly concert of prayer, he, about the same time, wrote as follows—"It is a subject which cannot be too deeply deplored, that there is so little interest generally felt by those who profess the Christian name, in the observance of the monthly concert. The prominent objects presented in the monthly concert, are to benefit ourselves, and do good to a world, lying in sin and misery—either of which are of sufficient importance to excite a much greater interest in the churches of our land, than has ever been manifested. Every child of God has need to have the subject often urged upon his heart. Do you feel rightly towards the heathen, who are perishing for lack of vision? Contemplate the multitudes—yea, the hundreds of millions, in every age, who have never possessed one ray of light from 'the Sun of righteousness'—who have lived and died without any knowledge of Him who made them, or of the purposes of mercy, which our bible unfolds! Have we felt rightly towards so large a portion of

the human family?—Have we discharged our obligations to them?—Can we meet them in the judgment? The thought is animating, and full of inspiration, that on the same evening, once every month, Christians of various denominations, assemble together, in every part of the earth, to implore the same mercy-seat, to present the same meritorious sacrifice, as the foundation of hope and joy, and ask, for Christ's sake, that the standard of gospel truth may every where be set up, and that all the nations, and kindreds, and people, and tongues, may be converted to God."

Hear his estimates and wishes concerning prayer meetings, as he communicated them to those who sustained them in his church, when he supposed himself very near to death—"The degree and amount of real religion in any church, can generally be ascertained from the spirit which reigns in these little assemblies, where the express object had in view is, to call on God. Hence, in revivals of religion, Christians exhibit, more than on any other occasion, a spirit of prayer; and a satisfaction is felt in the increase of meetings, with a special design to pray, which at other times is not experienced. To you who have habitually attended one or more of the weekly meetings for prayer, in this church, I feel grateful for the encouragement you have afforded me, in performing my Master's work. So long as I knew you were upholding me, and the interests of Zion, by your prayers, new motives for action were presented, and new hopes were inspired, that some good would be done for a dying world. I trust you will not permit any of these precious nurseries of the church, to languish. *Now*, more than ever, are you urged to go forward with zeal, and keep them alive."

Let me detain you a few moments longer, with a very brief view of the exercises and hopes of his soul.—In the early part of December, six of the elders of the church were, at his request, assembled together in his room, for the last time. He placed three of them on each side of him, and said, "I wish those brethren on my right hand, each one to pray in rotation." After prayer, he said, "I find my disease making rapid advances, and wished to have an interview with you, as a body, before I grow worse, and while I am in full possession of the faculty of speech." He then spake freely of his approaching dissolution, and continued, "I am satisfied that my work as a minister of the gospel, is finished, and have not the most distant idea of being restored to health. I lament that I have not been more faithful in my Master's work, but have perfect confidence in the forgiving mercy of God, through the blood of my Redeemer. Although I see the grave open to receive me, I have not the least shadow of the fear of death, and am thankful to God, for his goodness in supporting me. Remember me daily, in your prayers, that God may enable me to glorify him in life and in death. The greatest difficulty I have had to contend with, has been the leaving of my family—but have been enabled to resign them, also, into the Lord's hands." After speaking of many other interests, he said to them, "I now resign my body to you.—When I am dead, I wish you to take charge of it, and invite the trustees to participate with you in conducting my funeral. I wish you to make no parade." He then addressed himself to the three elders on his left hand, and said, "I wish each one of you to engage in prayer—perhaps I may never hear your voices again in prayer." Of this interview, one of the elders remarked, "It seemed to him like the scene on the mount of transfiguration."

To one of his ministering brethren he said, "As I am now in full possession of strength and reason, and in full view of the grave and eternity, I can say, there is no consolation in death, and no hope in the view of the judgment, but a hope in Christ—that hope which is revealed in the gospel, and is the truth of God." With respect to himself, he said, speaking to the same brother, "I am going home."—To another, he said, "I am resigned to every circumstance of my trial, and can look into the grave with composure."—To another, he said, "God is on the throne, and that is enough. All is right in his dealings—and with me is peace. I have no raptures, but an assurance which sustains me." To many he spake of "delightful communion with God." One said to him, "You find him to be a covenant-keeping God?" He replied, "His gospel is true, his promises are sure, the truths which stand out so prominently in his word, he has made truths in my soul."

I add only what he wrote when his physicians declared his case hopeless—"Since my sickness, I have not had a doubt cross my mind, that there is a God, an eternity, a heaven, a hell—that salvation is of sovereign grace alone, through Jesus Christ—and that he is the great propitiation for sin—that the Holy Spirit must move and new create the heart, or it will not believe. To these doctrines, which I have preached, I give my dying testimony. I have often thought of death when in health, but it seems differently to me now—but I have not a fear—I have not a desire to live. I did, and have thought it hard to leave my family—but I feel that God does all things right—the time, the manner, the circumstances, all are right; and I have not a wish to have them otherwise." The preacher might add much that has fallen under his own observation, and gladdened his heart, but will only say that such continued to be the views and hopes of our departed friend, while he had any power of expressing them. Probably the last time he had intercourse with any one on earth, concerning the hope of his soul, he asked him, "Is Jesus still precious to your soul?" The question seemed to rouse every energy of body and soul; and spreading out both his hands, he said, with animation, "All in all."

I have now given you such a view of this departed man of God, as has been impressed on my own heart. It is now for us to make such an improvement of it as the Lord shall enable us. It is a mournful providence, and we may deplore it, but not murmur against it. God hath done it, and it becomes us all to be still. It has a thousand alleviating circumstances connected with it, for which it is our duty and privilege to bless the God of all grace. It is an instructive providence, and does not speak to us in an "unknown tongue." Let every ear and every heart be intent upon the instruction which it gives—"By it he, being dead, yet speaketh."

It speaks to us, my brethren, ministering in holy things, in a voice louder than seven thunders, "Be *ye*, therefore, also ready."—"The night cometh, when no man can work."—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—"Give an account of thy stewardship, for thou must be no longer steward." It is our Lord who put us into the ministry, who speaks to us;—shall we not hear him, speaking to us from the grave of a brother?

It speaks to the widow and fatherless.—Blessed Saviour, let it be in the tenderest accents of thy love and mercy! Say to them "I am thy God—I am thy father." Thou wilt not break the bruised reed, nor quench the smoking flax. Send down the blessed Comforter!

It speaks to the members of this church. It calls them to humiliation and mourning. It bids them to inquire what improvement they have made of that ministry which is now sealed up to eternity—of that instruction, which has dropped from the lips which are now silent in death—of those anxieties which have been felt, and those prayers which have been offered up for them. Recollect the whole of that ministry, which is now brought to a close, and labour to derive from it more benefit than you did, while your pastor was yet with you. You know how anxious he was for your growth in grace, and knowledge, and usefulness; and what desires he felt, and what fervent prayers he offered up, that he might meet you in glory—that glory, which we assuredly hope he now enjoys. He speaks to you, from his grave—*Disappoint me not.*

Finally, Are there any among this people to whom his ministry has not been sanctified, who have been warned by him, but have not fled from the wrath to come—who have been entreated, but have not yielded to the Saviour—to you, "he, being dead, yet speaketh"—*Make me not a witness against you—make me not a curse to you. You know I loved, and taught, and warned you, when living, and dying, prayed for you. Fulfil now my joy, by believing and repenting, that you may be saved.*

Speak, O Lord, effectually to all our hearts, by this providence, by thy word, by the Holy Ghost. Amen.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(Concluded from page 133.)

When we commenced our review of Professor Miller's Letters to Presbyterians, we stated, that we "agreed with him fully, in by far the greater part of his statements and reasonings, and that the name of the author rendered any recommendation of ours superfluous." We have now to say, that we have the satisfaction to agree, most cordially, with Professor Miller, in almost all that he says in his last ten letters; and that where we differ from him at all—as in some minor matters we do—the difference is not of such importance as to make us think it worth while even to state it to our readers. So far as our approbation is of any value, we give it decisively and warmly, to what these Letters contain on the subjects of *adherence to our Doctrinal Standards; on Revivals of Religion; on adherence to Presbyterial Order; on the Licensing of Candidates; on the Religious Education of the Children of the Church; on doing good as a Church;* and *on Sectarianism.*

We have confined our remarks on these Letters, as we intimated that we should, pretty much to the correction of some mistakes, which Professor Miller had made in matters of fact; and to laying before our readers the grounds and reasons of our dissent from a few of his opinions. We also gave notice, that we might "travel out of the record," and according to the present fashion of writing reviews, introduce some things not directly connected with what might be found in the Letters under review. This we have done to some extent, and have now nearly accomplished our entire purpose, in remarking

on the publication before us. We ought, perhaps, to state distinctly, although we have already intimated the same thing, more than once, that the errors of Professor Miller, in matters of fact, were, we doubt not, wholly unintentional, and occasioned by the want of documents to which we have had access. We have in our custody, the whole of the minutes of the Supreme Judicatory, as well as many of the oldest Presbytery books, from the time of the first organization of the Presbyterian church in our country, till the meeting of the General Assembly, in 1789; and we have most carefully perused the whole—minuting as we proceeded, every thing that could have a bearing on the points under discussion, and indeed, on almost every transaction of importance, of what character soever. Hence, we have been able to substantiate our facts, by authentic and incontrovertible documents. Availing ourselves of these authorities, we have, in every important matter, quoted them, fairly and fully, in proof of the justice of our averments and allegations. Since the existence of the General Assembly, our references have been to the well known acts of that Judicatory, as exhibited in their printed minutes and digest. These being in many hands, and well known, we have not thought it necessary to quote them extensively—being careful only to make no misrepresentations—influenced, as we trust, by a sacred regard to truth, as our governing motive, but not without some regard, also, to character—aware that a detection of any error we might commit, was easy, and that an adverse party would be ready to take advantage of any unfounded statement. In like manner, our exhibition of the unsound doctrines which are promulged in our church, has been made from what we have seen and heard for ourselves; and where our representations have not been supported by quotations and references, we have endeavoured to say nothing which was not, as we believed, and still believe, to be too notorious for denial. Thus have we laid before our readers, on the basis of unquestionable facts, a view of the true state of the Presbyterian church, at the present time. That this is a most deplorable state, will, we think, be admitted on all sides. That it cannot, and ought not, to remain long, without some important changes, we see not how any one can refuse to acknowledge, who thinks that the purity and peace of the church of Christ is a matter of great moment, and that its officers are sacredly bound, by all lawful means, and at every risk and every sacrifice, to attempt to restore its purity and peace, when impaired, with the least possible delay. In what manner this may best be done, is, we confess, a problem which, in our mind, is of difficult solution. Since we began to write as above, we have seen in *The Presbyterian*, the following article—the writer of which is so utterly unknown to us, that we are at a loss even to form a conjecture who he is.

GENERAL ASSEMBLY.

Mr. Editor.—The next Assembly will be one of the most important meetings of this Judicatory ever held, since its organization. Questions of vital interest to the church will then be discussed, and cannot longer be disposed of without a definite settlement. All judicious and reflecting men, I should think, must now be convinced that a compromise of existing differences is neither possible nor desirable. It is not desirable, because experience has demonstrated that such compromises are the fruitful source of increased disturbances and conflict. Errorists *will* not, and the friends of truth *dare* not yield. The opinions of errorists are their own, and might therefore be renounced. Truth is God's, and therefore may not be sacrificed. I am happy in believing that a great and very extensive change has taken place in the opinions and policy of those, who, though sound in the faith, yet from what they now see to have been mistaken views of peace and order, acted and voted with those who have disturbed the peace of our Zion. They perceive, as there is reason to believe,

that the controversy in our church, is more than a mere strife of words, and involves the most fundamental doctrines of the Gospel. Let Christians pray to God without ceasing, that he would direct the Presbyteries in the selection of their delegates; for though the lot be cast into the lap, the whole disposing thereof is of the Lord. And let them pray that the Assembly itself may be thoroughly imbued with the spirit of wisdom and love, and be enabled to give a testimony for that truth which is precious, and which has been given to the saints, as a sacred trust for which they are accountable to God.* T. S.

This writer, it appears, is clearly of the opinion, that the "errorists" in the Presbyterian church must be separated from "the friends of truth;" and he seems to hope that this will be done by the next General Assembly—In the thing to be done, we perfectly agree with the writer; and no way of doing it, would please us so much, as that which he hopes will be adopted. But should this hope not be realized, what is *then* to be done? Let our readers think of this; and let them pray earnestly for the Assembly, as the writer quoted recommends. Let them also pray that, in the event of disappointment from the quarter to which they look, heavenly wisdom may be imparted to the decided friends of truth and the Standards of the Presbyterian church, to guide them in the course which they ought to take. This is the line of duty which we have marked out for ourselves.

We hope that the "Memorial" from the west, will be numerously subscribed, and be respectfully treated and seriously considered by the General Assembly. There is so great a resemblance between many of the statements in the Memorial, and those contained in that part of our Review which appeared in our No. for November last, that to prevent its being supposed that we recommend what we have assisted to prepare, we think it proper to declare, as we hereby do, in the most explicit and unequivocal manner, that we knew nothing of that Memorial —nothing of its contents, nor even of its existence, till some time after the publication of our November number. The coincidence of sentiment and representation between our review and that paper, took place from the separate and uncommunicated reasonings of different minds on the same subject. We have, indeed, closely examined every part of that Memorial since we obtained a copy, and we are free to express our opinion, that it does not contain a single position that can be successfully impugned by argument. Indeed, although we have seen the Memorial reviled in the most opprobrious language, we have not seen even an attempt to controvert any of its facts, averments, or reasonings.

Finally—The sum of the whole matter, in our view, is this—If the gross heresy which is freely taught and published in our church be not speedily condemned, and effectually restrained, by her judicatories; if her constitutional government and order be not restored and strictly observed; and if her discipline be not, in all respects, revived and exercised—we, at present, see no other course for the friends of truth and genuine Presbyterianism to pursue, but to unite and assume a standing by themselves; and to declare themselves to be the

* We perceive by publications in the religious newspapers, that it is at present the subject of serious discussion and deliberation, among the orthodox Congregationalists who have recently established a new Theological School in the state of Connecticut, with a view to counteract the New Haven Theology, whether they ought not entirely to separate themselves from the adherents to that Theology—A separation is pleaded for by some, and we think it likely to take place. Shall the orthodox Congregationalists of New England, rid themselves and their churches of the New Haven heresy, before the same thing is done by the Presbyterian church? We hope that we may at least proceed *pari passu*.

only proper constituent members of the Presbyterian church in the United States, under the organization of the present constitution—and to act accordingly. In the mean time, it is our solemn conviction, that so long as voluntary and irresponsible religious associations are patronized and cherished in the bosom of this church, a real and permanent reform is absolutely impracticable and utterly hopeless.

Literary and Philosophical Intelligence, etc.

A Remarkable Meteor.—A recent letter from Brun, in Moravia, gives an extraordinary account of a meteor, said to have been visible in that town. Just after nightfall, a very vivid streak of light was suddenly visible, the effect of which was, to lead to the belief that many houses in the immediate vicinity were in flames. A continued noise was heard, and the heavens appeared to be completely on fire. A small round body of fire was observed at Posscowitz, Austerlitz, Raiz, and many other places. This gradually attained the size and appearance of the moon, but continued to increase until it was the size of a house. It created great alarm, not only among the superstitious, but among the country people in general. The rays of light are said to have been as strong as those of the sun, so that it was impossible to look at the meteor with the naked eye, and the noise accompanying it was at times as loud as thunder. Although luminous rays were seen to dart from it, there was no fall of atmospheric stones, or ærolites, at the time; but Dr. Reichenbach found some a few days afterwards, near Blansko.

The celebrated picture by Benjamin West, of *Penn's treaty with the Indians*, appears not to have been sketched with historical fidelity, if we may decide from the fact as recorded by *Penn* himself, in a letter to the Earl of Sunderland, in July, 1683. His words are (in speaking of the aborigines in council)—

"The old sit in a half-moon upon the ground; the middle-aged in a like figure, at a little distance behind them; and the young fry in the same manner behind them.—None speak but the aged—they have consulted the rest before. Thus, in selling me their land, they ordered themselves."

The letter is a curiosity; and is now first published in the January number of the *Gentleman's Magazine.*

Stereotype Printing.—From a report published by the Dutch government, it appears that this ingenious art was invented so long ago as the year 1700, by John Muller, minister of the German Reformed Church at Leyden. His first method was that of soldering types together, after the page was composed—but afterwards he had plates cast from a plaster-of-Paris, or metal mould, as done at this day. He and his son published various works printed in this manner. It is extraordinary that the art was afterwards suffered to fall into oblivion, and was re-invented a century later.

Lemon Tree.—In the green house of the late Hon. T. Bigelow, of Medford, there is a lemon tree, which, besides its foliage, its buds and flowers, has on it about three hundred lemons. These are, of course, of all sizes, from the smallest to the largest, which are sixteen inches in circumference. The tree is supposed to be about fifty years old. It was given to Mr. Bigelow by the lady of the late Hon. William Gray, about twenty-five years ago. It is emphatically a perennial, being never without foliage, flowers, and fruit. Perhaps some of the credit of rearing and perfecting this splendid exotic, may belong to the gardener, whose watchfulness and care have been applied to it, during the whole time that it has been in its present place.—*Boston Courier.*

Sagacity of the Horse.—We learn that several horses were on board the William Penn, at the time of the conflagration. Among them was one noble animal who, when the flames spread, appeared to be completely conscious not only of his danger, but that his only dependence was on human aid. He followed Captain Jeffries, who was the last to leave the boat, like a dog, from one side to the other of the boat. At every movement of the captain the intelligent animal was at his side, manifesting, with singular intelligence, his apprehension, and dependence on the aid of Captain Jeffries. The latter, at length noticed him, and leading him to the side of the boat, said, "my noble fellow, you must leap this railing or be lost." To the surprise of the captain, the animal appeared to understand him, and leaping the rail, plunged into the river, swam to the shore and escaped.—*Commercial Intelligencer.*

The winter in Europe, besides the vast quantities of rain that have fallen, has been unusually mild, the thermometer in England scarcely sinking to the freezing point, and some of the plants putting forth blossoms. A branch of the white Persian lilac, growing in the open air, was gathered on the 25th of January, in full leaf. Its usual time of being in leaf, is in April or May.

Joseph Buonaparte has published, in French and Italian, an historical epic, in two volumes, entitled "Napoleon," being an authentic, though poetical, biography of his illustrious brother, the style of which is highly spoken of.

Mr. Gutzlaff, the missionary, has issued notice that he is about to publish a monthly periodical in the Chinese language, principally with the view of counteracting the high exclusive notions of the Chinese, by making them acquainted with the arts, sciences and principles of those whom they now designate and treat as barbarians.

It is a curious fact, that notwithstanding difference of temperament and disease, by which the two sexes are distinguished, the number of deaths and births in each, is almost exactly the same. Thus, at London, during the past year—Christened males, 13,553: Females, 13,537;—Buried, males, 13,319: Females, 13,258.

Religious Intelligence.

We have never, as yet, given our readers any thing like a connected view of the recent organization of the orthodox Calvinistic Seminary at Geneva. We know of no occurrence in the history of the church of Christ, which shows more strikingly how rapid may be the spread of error and false doctrine, and their triumph over truth and gospel principles, and nothing, consequently, that ought to be more powerfully monitory to the American churches, and above all, to the Presbyterian church—than the speedy and utter apostacy of the Theological school, founded by the illustrious Calvin at Geneva, and which, during his life, and for a considerable time afterwards, was the most distinguished and influential of all the European institutions of a similar character. Benedict Pictet, whose piety, learning, and orthodoxy, were not inferior to any of those who preceded him in the Theological chair of Geneva, died in 1724, and in about half a century from that time, the institution, as well as the churches connected with it, became really, and at length openly Unitarian. They are now, blessed be God, recovering from their apostacy. The following article, which we take from the Christian Observer, gives a good summary view of this glorious work of reformation—both in reference to the churches, and to the institution of the New School of Theology.

CHRISTIAN EFFORTS IN GENEVA.

We have so often adverted to the circumstances of the Church of Geneva, that we are unwilling to repeat statements which have been already before our readers; but the following communication, with which we have been favoured, contains so much interesting information, that we give it without abridgment or comment. The facts speak for themselves; and we shall have much pleasure in aiding the pious designs of the Evangelical Society.

State of Religion in Geneva.

At the epoch of the reformation, Geneva was one of those centres from which God was pleased to illuminate his church. It stood in the same relation to the churches usually styled Reformed, as did Wittemberg to those of the Confession of Augsburg. The Presbyterians of France, Switzerland, Holland, and Scotland, regarded Geneva as their mother church. Calvin, Beza, and other distinguished divines, here shone as stars; and many were the individuals in many countries who were turned to righteousness by their influence, direct or indirect. Even now, churches, both in the old and new world, are indebted to their labours for the inestimable system of doctrine with which they are instructed. But the church of Geneva, which has diffused its wealth so widely, is itself reduced to the most lamentable indigence. This church, reformed in doctrine, and Presbyterian in discipline, has seen its doctrine become adulterated since the beginning of the eighteenth century; and practical Christianity

lost its strength, as was natural, at the same time that doctrine became corrupt. In 1724, the pious Benedict Pictet died. From that moment the company or assembly of pastors, by successive alterations in the editions of the liturgy and catechism, commenced this unhappy degradation of the faith. The decline from truth continued to increase during this century of false philosophy, till at last, on the 14th of September, 1818, the assembly of pastors declared, in an official letter, that for a long period four important docrines had not existed in the catechism. These were, *the Trinity, the Divinity of Christ, the original corruption of human nature, salvation by grace, and regeneration by the Holy Spirit.* Nor was there merely a prohibition to inculcate these doctrines on the minds of young persons, but Arianism was publicly taught to young children, and preached to adults. At the close of the last century, and at the commencement of the present, the Professor of Divinity lectured on nothing more than natural theology; the essential doctrines of Christianity were no longer subjects of teaching or inquiry.

About the time of the fall of Napoleon, the first shock was given to this ignorance and error. Many young men, students or ministers, having commenced with zeal the study of the Sacred Writings, their eyes were opened. They recovered the knowledge of that truth which the reformers had proclaimed, and their heart burnt within them. Many persons experienced at that time real conversion.

One of the most important results of this revival was the formation of two dissenting congregations, which still exist—that of the Bourg de Four, whose ministers at present are Messrs. Empeytaz Guers, and Schuillier, and the Prè l'Evêque, under the direction of Mr. Malan. These two churches have laboured with much zeal, and still labour, to extend the knowledge of truth, though their separation from the national church has often lessened their usefulness. However, since 1814 a great change has taken place in the established church itself. On the one hand, some individuals, both of the clergy and laity, have made a profession of orthodox sentiments: on the other, the great body of the ministers and people have avowed their opposition to them. To the divinity professor, who merely taught natural theology, has succeeded Mr. Chenevière, who lectures on Christian doctrines in order to attack them, endeavouring to prove that they are contrary to reason and Scripture.

In the church of Geneva, ministers are elected, not by their congregations, but by the assembly of pastors. The leaders of this body now resolved no longer to choose orthodox ministers, but Arians only. Hence, the young ministers who had been enlightened were obliged to seek for posts of duty in foreign churches: one only, Mr. Gaussen, had been elected pastor of a parish before the revival became conspicuous, and hence was a member of the company.

Mr. Gaussen, with other friends of truth who had remained in the bosom of the church, laboured diligently in the cause of religion. Mr. Galland, who had first been pastor at Berne, and afterwards director of the missionary institution at Paris, joined them in 1827. The need of a society was soon felt, which might be a centre of union to those members of the established church who had embraced orthodox opinions; and thus was formed at the close of 1830, the Evangelical Society. The first president of this body was Mr. G. Cramer, member of the sovereign council of Geneva, and its present president is Mr. H. Tronchin, lieutenant-colonel of artillery. This association is distinguished from the dissenting congregations of Mr. Malan and at Bourg du Four, by the circumstance that it is not a church, but a society; and that its object is to erect the standard of the truth in the interior of the fallen Presbyterian churches, not to form dissenting congregations.

As the Christians of other countries take a deep interest in Geneva and France, it is our intention to give them a general view of the Christian efforts employed by the Evangelical Society to extend Christian knowledge.

School of Theology.

The three colleges in which the ministers of the French Reformed churches pursue their studies, are Unitarian in their doctrine. Hence the Evangelical Society considered it its duty to establish a school of divinity in which the young students of these churches might be instructed in sacred and pious learning. They felt that to form the minds of Christian ministers was to attack the evil in the bud.

This institution was attended with considerable expense; but one of the members of the committee, convinced of the necessity of dispatch, immediately made an offer of ten thousand francs; and many other donations were soon presented. The blessing of God evidently attended the beginning of the undertaking. The committee requested Mr. Gaussen to take the professorship of doctrinal divinity. Mr. Merle d'Aubigné, pastor and president of the consistory at Brussels, was invited to the same office in church history. Monsieur Steiger, author of an approved commentary on the first epistle of St. Peter, was called to be lecturer on the critical and Hermeneutical divinity of the New Testament, and Mr. Havernick, author of a commentary historical and philological on the book of Daniel, to the correspondent explanation on the

Old Testament. Mr. Galland was entreated to undertake the department of practical theology. These are the five professors who now direct the institution. It is their special object to promote a regular and profound study of the Scriptures, and to exhibit the doctrines of Christianity in all their purity.

To meet the exigencies of many pious students, who might be destitute of the means of subsistence, the committee determined on the formation of exhibitions, or pensions, of six hundred francs per annum. These supplies are strictly limited to young men of decided piety, of the established and reformed churches. But it has also been resolved that exhibitions designed for students of particular denominations shall be also appropriated, according to the intention of the founder. The number of students has constantly increased since the formation of the establishment; not, indeed, in a manner sudden or astonishing, but with regularity. The lectures in the winter of 1831 were attended by four regular students; those in the summer of 1832 by eleven; those of the winter of 1832 by thirteen; and those of last summer by seventeen. The committee does not despise this "day of small things;" it looks to the divine blessing for the increase of students, and for the removal of numerous obstacles which oppose its labours.

One of those obstacles is the want of a preparatory institution, in which young men may obtain the instruction requisite to fit them for entrance into the school of theology. Various reasons, and principally the want of pecuniary resources, have hitherto prevented the formation of such an establishment.—The major part of the students furnish the best hopes of future usefulness. It is agreed to assist none to enter the Christian ministry who do not appear qualified to become faithful servants of God.

The want of some degree of freedom in public instruction, and in the church at large, has hitherto proved another cause of difficulty to the school of theology. But we have reason to believe that such liberty will make progress both in France and Switzerland: and if Christians shall support this institution by their prayers and donations, justly may we expect that God will condescend to employ it as an important means of diffusing the knowledge of salvation amongst a population to whom it is highly needful.

Distribution of the Sacred Writings.

As the Scriptures have been widely circulated in Switzerland, whilst in France there are whole departments in which they are scarcely known, the committee deemed it proper to turn its attention to the latter country. They found before them a wide and barren field, in which they were called to labour. The first agents employed by the society in this work were simple Christians, who became travelling merchants, in order to render themselves more useful missionaries. They visit towns and villages, every where selling the Scriptures, and entering into conversation on religion with those whom they meet. The Evangelical Society employs these Bible missionaries, as Peter Waldo and his associates employed in the twelfth century similar means in the same countries. Up to the month of May of the present year they had traversed ten departments, and visited about two thousand towns or villages. In the course of the year they had sold almost twelve thousand copies of the sacred writings, in places where they had hitherto been unknown. These Bible missionaries meet with many difficulties, especially on the part of the Roman Catholic priests; but they proceed in their labours with faith, and in general they are protected by the government. Already, in almost every direction, there are persons decidedly converted, by God's blessing on the reading of these Bibles, and they appear here and there as luminous points in the midst of surrounding darkness. Some of these converts have been dragged before the magistrate, at the instigation of the priests; but they have taken advantage of the circumstance to confess the truth more loudly. They have even on some occasions been beaten, but this treatment has been a means of confirming their Christian character. Often, when the curés prohibited the purchase of the New Testament, persons who had previously been thoughtless on the subject, now made it a point to procure them. Many, who had received the Bible agents very ill the first time, on a second occasion received them with kindness. One of the agents in December, 1832, was received in a house at Lyons, with insults and imprecations: he left the house, but soon returned; and, "with the Bible in my hand," he writes, "I informed them, their ruin was certain if they did not repent. I then read to them some passages in the Gospels; and I soon perceived that they were becoming serious. Before I left them, I had the great satisfaction to see these very people, who had received me with so much opposition, buy a New Testament, and beg me to return to visit them. This very house is now a house of prayer, where other Christians of the neighbourhood assemble to listen to the reading of the Bible."

Public Preaching.

The Evangelical Society has engaged in the public preaching of the Gospel, both in France and Geneva, by means of clergymen regularly ordained.

In France.—The distribution of Scripture by the Bible Missionaries, rendered it necessary to send ministers, who were calculated to give religious instruction to those persons whose attention had been awakened, and to form them, when it should be proper, into churches. Wherever the Bible Missionaries had halted, they had been requested to explain the Scriptures, in assemblies more or less numerous. On some occasions no less than two or three hundred persons, all educated in the Church of Rome, have met together for this purpose. The Society has recently commenced the work of evangelization in France, and only a few weeks ago sent the Rev. Mr. Hoffmann to Tournus, a town situated between Lyons and Chalons. May the prayers of Christians attend on this undertaking, so that not only the first efforts may become successful, but that speedily a large reinforcement of able ministers may be sent to these countries, at once so dark and so interesting.

In Geneva.—The Society has deeply felt the need of faithful preaching in Geneva. Hence from its very formation the Professors of Theology have delivered expositions of the Scriptures, every Sunday and Thursday.

Besides these public services, two Sunday schools have been established: one of them has three hundred children enrolled on its lists; and there are one hundred in the school for younger children. Five of these young persons have been called away by death in the last year, and they have all given satisfactory proof of their love to the Bible, and of their simple faith in the blood of Jesus Christ. Some of these children have expressed a dying request that their little savings of money might be dedicated to the object of circulating the Scriptures.

In the absence of the Professors, during the vacation, Ministers of the Established Church in the Canton de Vaud have filled their place. The number of hearers having regularly increased, it was found necessary to obtain another situation; and though the purchase of the ground and the building of the chapel demanded considerable expenses, soon were the means provided in Geneva itself. A beautiful chapel, or oratoire, is already in progress on one of the best parts of the city, destined to be at the same time the chapel of the Theological Seminary, and a building similar to the chapel of ease in England and Scotland. There will be accomodation for upwards of a thousand persons, and it will be opened, (God willing) in the month of December. May the divine blessing rest on the proclamation of truth in the oratoire erected to the honour of the Redeemer where Calvin once preached Christ crucified.

Other Labours of the Evangelical Society.

Besides these leading objects of the Society, there are others which engage its attention.

1. *Missions to Heathen Nations.*—Monthly meetings to implore the blessing of God on foreign missions are held; and pecuniary contributions are sent to the Missionary Academies of Lausanne, Bâsle, and Paris.

2. *Religious Tracts.*—The Society prints tracts, and circulates tracts printed elsewhere. In the year past it has put in circulation about sixteen thousand publications of this description.

3. *A Religious Library.*—This library, intended to furnish Christian reading to the inhabitants of Geneva, numbers 1172 volumes.

4. *Weekly Schools.*—A school, entrusted to a pious mistress, and placed under the direction of a committee of ladies, contributes to the education of sixty girls.

The Evangelical Society of Geneva stands in need of assistance: it looks not to foreign aid in behalf of those objects which regard its own country; but it has not ventured to enter on undertakings so extensive in favour of France, without hopes of the co-operation of foreign churches; it claims it especially for the support of the School of Theology, for the distribution of Scripture, and for the public preaching of the Gospel.

Recently the second Report of the Society has detailed its labours, and published the state of its funds. We trust that many Christians in Switzerland, in France, Great Britain, and America, will feel impelled to lend aid to an institution built upon the faith of the Son of God, confessing his Deity and his perfect grace, directing its endeavours to the promotion of his cause, and connected with so many recollections of interest and importance. The institution has been already greatly blessed; but it is weak and feeble in regard to the grand objects before it. May Christians of every clime strengthen it by their prayers, and by holding out the hand of fraternity; and perhaps the Lord will condescend to employ it for erecting his sanctuary in places where its courts have been profaned and laid desolate.

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GOOD NEWS.

The following extract of a letter, from a member of the British and Foreign Bible Society in London, to his friend in Philadelphia, will give pleasure to every reader who loves to hear of the extension of

the Redeemer's kingdom—The intelligence from Germany is to us peculiarly interesting.

"I rejoice with you, my dear friend, in the various indications that the kingdom of Christ is increasing in the world, and that Christians are more alive to the duties which devolve upon them—to the conviction that one great design of their being blessed with the gospel is, that they may become blessings to others. In various parts some fruit of the exertions that have been made is beginning to appear; and abundant encouragement to work while it is day is afforded. In some parts of Germany lately visited by Dr. Pinkerton, revivals of religion, calm and extensive, are taking place, the result of scripture distribution and religious tracts, which have led to the displacing of Neological ministers, and the introduction of others sound in the faith and holy in their lives. A school for the instruction of Turkish children has lately been established by a Christian missionary at Smyrna, and a number of female children appeared with the boys, for instruction, to the no small surprise of the teachers. In Southern India Christianity is making rapid progress: at one village in Tinnivelly no less than 63 families have recently declared their resolution to embrace it, and as a test of their sincerity have destroyed their idol. Even some of the New Zealanders have embraced the truth in the love of it, and some have given, in a dying hour, clear evidence that they have obtained an interest in the everlasting covenant, and that they were about to sleep in Jesus. Now that the emancipation of the slaves in the West Indies is accomplished, the Anti-Slavery Society is changing its character into that of a Society for the Education of the Negroes, and the Quakers are becoming active in the measure of education, as their particular department in the work of Christian charity. A visit to the South Sea Islands, with this view, appears to be in contemplation by that Society."

View of Public Affairs.

EUROPE.

The latest advices from Great Britain, are from Portsmouth of the 9th of February, and from Liverpool of the 8th. London dates are one day less recent than those from Liverpool—Private letters have also been received at Boston from Cadiz, of the date of February 11th.

BRITAIN.—The British Parliament was opened on the 4th of February, by the king in person. The first two paragraphs of the speech, which form nearly a compend of the whole, are as follows:—

"*My Lords and Gentlemen*,—In calling you again together for the discharge of your high duties, I rely with entire confidence on your zeal and diligence, on your sincere devotion to the public interests, and your firmness in supporting on its ancient foundations, and in the just distribution of its powers, the established Constitution of the State. These qualities eminently distinguished your labours during the last session, in which more numerous and more important questions were brought under the consideration of Parliament than at any former session, of equal duration. Of the measures which have in consequence received the sanction of the Legislature, one of the most difficult and important was the bill for the abolition of slavery. The manner in which that beneficial measure has been received throughout the British Colonies, and the progress already made in carrying it into execution, by the legislature of Jamaica, affords just grounds for anticipating the happiest results.

"Many other important subjects will still call for your most attentive consideration. The reports which I will order to be laid before you from the commissioners appointed to inquire into the state of the municipal corporations; into the administration and effect of the poor laws, and into ecclesiastical revenues and patronage in England and Wales, cannot fail to afford you much useful information, by which you will be enabled to judge of the nature and extent of any existing defects, and abuses, and in what manner the necessary corrections may in due season be safely and beneficially applied."

It is apparent from the speech that there is at present a state of concert in action, and apparently a degree of confidence, between the governments of Great Britain and France, which, as far as we remember their history, is without previous example. It also appears that there is a prospect of the continuance of the general peace of Europe. The recognition of the claim of Donna Maria to the crown of Portugal, and of Isabella to that of Spain, is also mentioned in the speech—with a number of other topics, of a domestic character, which we may hereafter have occasion to notice, when they come under discussion in Parliament. The addresses in answer to the speech, which were as usual, little more than its echo, had been passed in both Houses—in the Lords unanimously, and in the Commons by a vote of 189 to 23. In the House of Lords, however, the Duke of Wellington complained that the speech contained as little as it possibly could contain; and he also found fault with the foreign

policy of the government. In the Commons, the address was opposed by Mr. O'Connell, Colonel Evans, and Mr. Hume, and some amendments were moved, which were easily overruled. We, of course, can know as yet, but little of the proceedings of Parliament, as only three days of its sessions had elapsed, at the date of the last advices. But the day after the opening, a scene of disorder and confusion was witnessed in the House of Commons, such as, with all our republican excesses, with which the British writers sometimes reproach us, has never been seen, and we hope never will, in the Congress of the United States. In making a statement, a Mr. Hill, a member of the Commons, asserted that one or more of the Irish members, had, in the last Parliament, spoken and voted against the Irish "Coercion Bill;" and yet had, in private, begged ministers "not to *bate* an atom of its provisions." At this, the whole Irish representation took fire, and in an instant about thirty of them were on their legs. All order was disregarded, and the vociferation of parties, and the general confusion, was extreme. In the sequel, after the Speaker had restored the House to some order, Lord Althorp, the Chancellor of the Exchequer, having distinctly assumed a personal responsibility for his allegation, pointed out Mr. Shiell, a distinguished Irish member, as the individual who had done what was charged by Mr. Hill. Shiell immediately pronounced this to be "a gross and scandalous calumny," and intimated an intention to call his lordship to account for it. In a word, a duel was seen to be on the eve of taking place; and on a motion made for the purpose, Shiell and the Chancellor of the Exchequer, were both taken into custody by the Sergeant-at-arms. Towards the close of the evening, they both promised not to send or receive a hostile message, and were of course discharged. The matter, it is said, will not, however, end here, as a committee would be called for, to inquire into, and report on the case.—The foregoing statement is made from a more extended one, by an eye-witness, a correspondent of the Journal of Commerce.—We hope the practice is coming into use, of preventing duels arising from what is said in debate in legislative bodies, by the interference of friends, or of the authority of the body in which the controversy arises. It was a stain on the character of the second William Pitt, that he challenged and fought Mr. Tierney, a member of the House of Commons, who charged him with some dishonourable action. The same stain attaches to the memory of a former member of our own Congress, and to one who is still in life. But recently we have observed with pleasure, that a duel which seemed to be brewing in our Senate, was neutralized by the interference of friends, before the parties left the House. We shall presently have to record an instance of this savage practice in France.—The last accounts from England state, that Admiral Sir Edward Codrington, who so gallantly commanded the British and French fleets at the battle of Navarino, had been challenged to a duel, and posted for a coward, on refusing the challenge. He prosecuted the challenger, who was punished by fine and imprisonment: and the judge, in pronouncing sentence, eulogized the *moral courage* of the brave admiral, which led him to the course he had taken on the occasion. It is the want of this *moral courage*, the most honourable and magnanimous of all, which produces so many instances of the detestable and murderous practice of duelling, in our own country. A few examples among us, like that of Admiral Codrington, would have a most happy effect.—We were glad to read the following announcement, and earnestly wish it might induce our Congress to alter that impious part of our post office law, which requires the transportation of the mail on the Sabbath. "In the British House of Commons, Sir A. Agnew gave notice, that on the 25th of March, he would move for leave to bring in a bill to provide for the better observance of the Lord's day; and also, that he would move, in some stage of every bill relating to a high-way, a rail-way, or a turnpike, for the insertion of a clause, to secure a due observance of the Sabbath."

France.—It is stated in the French newspapers that the king of Sweden (Bernadotte) lately took umbrage at some Paris caricatures in which he figures, and made a formal complaint to king Louis Philippe. Louis is said to have replied to his letter in the following terms:—

"My Cousin, I send you two cases filled with caricatures. I am told they are meant to represent me. I do not know whether this is or is not the case, and I care very little about the question. At all events, men of humour must amuse themselves. I beg to direct your attention to caricature No. 3. I think it is laughable enough. The artist must be a man of genius. Adieu."

It appears that a fatal duel has lately taken place in Paris, between M. Dulong, a member of the Chamber of Deputies, of the republican party, and Gen. Bugeaud, of the king's party—it was occasioned by a political dispute. The former was the challenger, and was killed. As usual, his party paid him funeral honours, and 200 deputies, it is stated, walked in the procession at the funeral. It was known that an immense multitude would be collected to witness his interment; and the government manifestly was fearful that it might prove an opportunity for those hostile to the men now in power, to commence some desperate effort to gain the ascendency. Hence, it

is said, that at day-break, on the day of the funeral, Paris, and all its adjacent points and principal places, presented the appearance of one vast camp. Thirty thousand troops are said to have been under arms. Whether all this precaution was necessary or not, we are unable to determine; but it certainly shows that the government cannot rely for its preservation on the state of the public mind—The funeral solemnities, thus guarded, passed over, without any serious disturbance; but not without some marked indications of the dissatisfaction of the liberal or republican party.

On Monday, Feb. 3, marshal Soult came down to the Chamber of Deputies, and, retracting all he had promised in the way of military reductions, increased his demand to the original amount of 371,000 men and 78,230 horses. This, of course, excited considerable sensation in the chamber, which was by no means diminished when the minister of marine shortly afterwards asked for an extraordinary grant of 2,800,000 francs for increasing the naval force in the Mediterranean. Demands like these are strangely at variance with the pacific tenor of the French king's speech on opening the chambers.—We are inclined to think that the French government keep up and increase their military and naval establishments, with a view to preserve their own power—to please those who are fond of a military life, as a great part of the present population of France certainly are, and to have a large military force to sustain the government, if a popular conflict shall occur.

Spain.—Accounts from Madrid are to the 28th of January. The Biscayan provinces had been declared in a state of siege. The Carlos party were concentrating their forces in the north, but were unable to muster more than 6 or 7,000 men: and on the other hand the Catalonians had raised a body of volunteers, consisting of between 5 and 6,000 men for the defence of Queen Isabel. The queen's party continues to maintain its ascendency.—The ministers were much occupied in preparing for the meeting of the Cortes; and the exiled constitutionalists were returning in great numbers. There appears to be a practical difficulty, as to the manner in which the Cortes shall be constituted. The friends of liberty wish for two houses, and to have a fair popular representation. The Pope's Nuncio in Madrid is said to have received his passports, because the name of *Charles V.* has appeared in the Papal Almanac, as king of Spain.

Portugal.—The intelligence from Lisbon is to the 2d February. The substance of the news is, that there had been several skirmishes between the hostile parties, but the most important was on the 30th January, when the Miguelites made an attack on the queen's forces, but were repulsed with considerable loss. On the same day Gen. Saldanha attacked the Miguelites, when they retreated, leaving a great number of killed and wounded; and he succeeded in taking about 700 prisoners, among whom were a general and several officers. Several pieces of cannon likewise fell into the hands of the queen's troops, whose loss is but trifling. Some hundreds are reported to have deserted from the Miguelites, and there is no doubt but that Miguel's army must have decreased on that day full 1200.—The contest may probably linger for some time to come, but we consider the cause of Miguel as now hopeless, as to ultimate success.

Greece.—The last accounts from Greece are highly gratifying. Order, and respect for, and subjection to the laws, are said to exist under the new monarch. The Swabian Mercury, says an English journal, states that a great many Englishmen have made purchases of land in Greece, and among them Sir Pulteney Malcolm, who has bought a very fine estate in the environs of Athens. The admiral has also built a very large house, which he has since sold to King Otho, for considerable profit, and with the money has bought the Seven Islands called the Petales, to the south-west of Eubœa.

Turkey.—The Christians of Crete, 100,000 in number, have again made strong efforts with the Pachas, and with the ambassadors of Russia, France and England, to obtain a restoration of their rights of worship and liberty of action.—If Russia favours the cause of these Christians, of which we are doubtful, they will probably obtain their object.

Germany.—The Baden government has summoned to Carlsruhe merchants and agriculturists from every district of the Grand Duchy, to obtain their opinion on the proposition for the accession of that state to the Prussian commercial system. This custom-house confederacy continues to excite the greatest interest in the smaller German states.

Holland and Belgium.—The king of Holland has given the command of the fortress of Breda to General Chasse. The decree for raising the militia for 1834, limits that levy to 8,094 men.

The Dutch navy is suddenly ordered to prepare for sea. It is said the destination is the East Indies. The governor of Luxembourg has issued a circular to the burgomasters, stating that a Belgian order for the raising of militia had appeared, but directing that no man be suffered to stir. He promises protection to all who resist, and threatens those who yield with seizure and detention in the fortress.

RUSSIA.—It appears that the scarcity in the southern provinces of this great empire still continues. It amounts to famine in some places; and the inhabitants kill their most useful cattle for food—Crops have failed for two or three successive years. Yet it is stated that in the northern provinces, there is no lack of the necessaries of life.

ASIA.

CHINA.—Several provinces of this empire, says the Canton Register, were severely scourged during the last summer, by immense swarms of locusts. Immediately on their approach, the viceroy, agreeably to the Chinese usage, issued a proclamation against them, expressed in very strong terms! It does not appear, however, that the locusts paid any regard to the mandate of the representative of the Celestial empire. The city of Canton, and its environs, have suffered greatly from an inundation; nor was the calamity confined to these limits. The maritime city of *Chiewchow*, situated on the north-western verge of the province of Canton, was all but swept away by the sudden burst of water through a ravine. It is stated in the official paper that at least 18,000 houses were destroyed, and many people drowned. A terrible gale, accompanied with rain, also took place in August, producing a flood by which more than a thousand persons perished. Great exertions, by order of the emperor, were made to relieve the suffering poor. The Hong merchants had to pay $80,000—altogether, more than a million and a half of dollars were raised to relieve the distressed—Mr. Gutzlaff, the missionary, has issued notice that he is about to publish a monthly periodical *in the Chinese language*, principally with a view of counteracting the high exclusive notions of the Chinese, by making them acquainted with the arts, sciences and principles of those whom they now designate and treat as barbarians.

CALCUTTA.—The failures among the mercantile community at Calcutta since 1829, are estimated at *ninety-six million five hundred thousand dollars*. The failure of a single house, Ferguson and Co., was for $20,000,000—this had produced a panic and much distress, confidence was destroyed, and trade nearly at a stand.

BURMAH.—We rejoice to see by the religious periodicals, that the Baptist missions, in several parts of this great empire, are highly and increasingly successful.

From AFRICA we have nothing to chronicle for the present month.

AMERICA.

We are glad to find that our neighbours, in the southern part of our continent, are gradually, although slowly, yielding to the conviction, that civil liberty can never be solidly and permanently established, while religious liberty is restrained. The following article appears to be authentic. "Civil and religious toleration is restored in the Republic of Venezuela. The fourth Constitutional Congress, which convened at Caraccas on the 20th of January, decreed that the liberty of public worship is not prohibited in the republic. In consequence of this decree, Bishop Coleridge, of the Episcopal diocese of Barbadoes, repaired to Caraccas for the purpose of consecrating the Protestant burial ground, which ceremony, being the first Protestant ecclesiastical act ever done in Venezuela, was performed in the English language, in presence of a large multitude." Toleration is certainly better than intolerance; but till all religious sects are put on the same footing, as to civil rights, there is not perfect freedom.

In PERU a civil war has been kindled between Riviguera, the former president of this republic, and Guamara, who was chosen as his successor. The former has been victorious in a severe battle fought near Truxillo. How the conflict will terminate remains to be seen. From the other states of Southern America we have nothing new to report.

UNITED STATES.—After a debate, which occupied the principal attention of the Senate of the United States for nearly four months, the question was taken on the 28th ult. on two resolutions that had been submitted by Mr. Clay—The first was in these words—"Resolved, that the reasons assigned by the Secretary of the Treasury for the removal of the money of the United States, deposited in the Bank of the United States and its branches, communicated to Congress on the 4th day of December, 1833, are unsatisfactory and insufficient"—This was carried in the affirmative—Yeas, 28—Nays, 18. The second resolution was modified, at the instance of some of the friends of Mr. Clay, so as to stand as follows, "Resolved, that the president, in his late executive proceedings in relation to the public revenue, has assumed upon himself authority and power not conferred by the constitution and laws, but in derogation of both." This was also carried in the affirmative—Yeas 26, Nays 20. We need say nothing of the agitated state of the public mind; it is as well known to our readers as to ourselves. We earnestly wish that the whole population of our beloved country would consider, that in whatever light they may regard instrumental causes, it is manifest that God has a controversy with us—that we are called to humble ourselves before him, to repent of our sins, to turn from our evil ways, and to implore the divine clemency and interposition in our behalf.